THE

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Religious Communications.

LECTURES ON THE SHORTER CATECHISM OF THE WESTMINSTER ASSEMBLY OF DIVINES—ADDRESSED TO YOUTH.

LECTURE XXIX.

We are to begin the present lecture with considering the answer to the 31st question of our catechism, which is thus expressed—"They that are effectually called, do in this life partake of justification, adoption, sanctification; and the several benefits which, in this life, do either accompany or flow from them." This answer is to be considered chiefly as introductory to several answers which follow it. To enter far into any of the subjects of these answers would, you perceive, be only to anticipate what a proper discussion of those topics will demand, when they come in order before us. All that I shall, therefore, remark farther, on the answer now in our view is, that it should serve to impress on our minds this important truth,—that all the blessings and benefits of redemption are indissolubly connected, or linked together; and that they are all insured to every individual, who is *effectually called* by the grace of God, to that vital union with Christ which was described in the last lecture. Hear the words of infallible truth—"For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first born among many brethren: Moreover, whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified."

Let us now consider the next interesting answer in the catechism—"Justification is an act of God's free grace, wherein he pardoneth all our sins, and accepteth us as righteous in his sight; only for the righteousness of Christ imputed to us, and received by faith alone." In this answer is contained the sum and substance of the gospel. It explains God's method of forgiving sinners and receiving them into his favour, as it is revealed in the gospel; and which, but for that revelation, we could never have known. Here the great problem is solved, which perplexed and confounded all the heathen moralists and philosophers, namely, how God can pardon sin in consistency with his own honour and glory. Here it is shown, that God can be just, and yet the justifier of him that believeth in Jesus. What wretched folly as well as wickedness is it, for any who call themselves Christians, to deny this doctrine; to ungospelize the gospel; to throw themselves back into all the darkness of heathenism; to have no ground to hope for pardon, but that which is common to them and to those who are denominated

virtuous pagans. It was well said by Luther, that the doctrine of justification before God, by the imputed righteousness of Christ alone, is the doctrine of a standing or a falling church—meaning, that the church which maintains this doctrine, in its purity and fulness, will prosper; and that no other can or will.

You will recollect, my dear youth, that when we discussed the nature of our Redeemer's priestly office, I showed you, at some length, the weakness and fallacy of the objections which the enemies of gospel truth bring against the doctrine of imputation; both as it relates to the imputation of the sins of his people to their Surety Saviour, and the imputation of his perfect righteousness to them. Our attention, at this time, therefore, need not be arrested or interrupted, by removing those objections. We may go on without delay in the presentation and illustration of this precious and fundamental truth of the gospel, just as it is given to us in the sacred Scriptures, and expressed in the answer before us.

Our first object must be to obtain a clear understanding of the word *justification* itself. You will, then, be careful to observe that this is what is called a *juridical* term—that is, it is a word used in, and borrowed from, courts of justice among men. When a person who has been arraigned, or brought to the bar, is, upon trial or inquiry, pronounced by the judge to be righteous, and in open court acquitted and discharged—such a person is said to be justified. Much pains have been taken by those who are, from various reasons, opposed to the gospel doctrine of justification, to show that the word does not always in Scripture carry with it the import of a judicial sentence of acquittal. Witsius, in his Economy of the Covenants, under the article *justification*, an article which will richly reward the pains of any of you who will read it carefully—Witsius has there shown, in a most accurate and satisfactory manner, what are the several senses of this word, both in the Old Testament and the New—for it frequently occurs in both. And he has most unequivocally proved that its forensic or juridical signification, is not only its primary and general sense, but its invariable meaning, whenever it is used to denote a sinner's acquittal before his God. A single remark may make this evident. It is opposed to condemnation—as in that passage "It is God who justifieth, who is he that condemneth?" Now, as condemnation does never imply the making of a person guilty, but the sentence pronounced on him for being so, in like manner, its contrasted term *justification*, cannot mean the making of a person righteous, but the declaration that he is righteous. To justify a person, then, is not to make him righteous, but to declare him to be so, upon the ground of law and the trial of a competent judge. It is in regeneration and sanctification, that men are made—as far as in this life they are ever made—inherently holy. In justification, they are *legally discharged* from the guilt of all their sins. Regeneration and sanctification are graces wrought *within* us—justification is something that takes place *without* us, and is not our act at all, but the act of God. These things, therefore, are never to be confounded.

"It is God that justifieth," saith the apostle. Witsius, in the place before cited, has excellently shown, that it is God, essentially considered in the person of the Father, who is especially the *justifier* of his people, in respect of judiciary power and authority. But he also shows, that our Lord Jesus Christ is likewise said to justify, in respect to the dispensation or exercise of that power. And that the Holy Spirit is said to justify, as making application of the blood or righteousness of Christ, by which we are justified.

Justification, in the answer before us, is called "an act of God's free grace." It is called an *act*, because, like the sentence or decision of a judge, it is done and completed at once; and not carried on gradually like a work of time. It is called an act of God's *free grace*, because this grace is the sole moving cause in our justification.—Thus it is said in the very words of inspiration—"Being justified freely by his grace, through the redemption that is in Jesus Christ." If it be asked, how it is an act of *free grace*, by which we are justified, since it is through the redemption that is in Christ? the answer is this—The redemption that is in Christ, is the channel through which justifying grace freely flows unto us. It was infinite grace that provided a Saviour; pure grace that led the soul to, and gave it an interest in, the Saviour; and therefore, an act of free grace is clearly performed when the sinner is declared to be justified in virtue of his righteousness. To the Saviour himself it is indeed an act of strict justice, that his people should be justified, since he has paid the full price of it. But to his people who receive the benefits of his redemption, it is grace from the foundation to the top stone. Justice is indeed satisfied, in all the extent of its demands; but it is by the provision of God, the work of the Saviour, and the application of his Spirit. From these sources alone all the benefits received in justification flow forth to the believer, and he therefore is plainly the recipient of the purest grace.

In justification there are two parts distinctly noticed, in the answer before us—1. The pardon of all our sins. 2. The acceptance of us as righteous in the sight of God. The first of these is necessary and antecedent to the second. By the pardon of sin God absolves the sinner from the condemnation of the law, on account of Christ's satisfaction for sin. For till the sentence of the broken law be absolved by pardon, it is impossible that our persons can be accepted, or any blessing of the covenant be conferred upon us.

In pardon, it is the *guilt* of sin which is removed—that guilt by which the subject of it is exposed to eternal wrath as its just reward, for "the wages of sin is death." Nor can the guilt of sin ever return upon a pardoned and justified believer. The obligation to punishment being removed, or once taken off, can never again recur, according to the economy of grace, because there is no condemnation to them that are in Christ Jesus, and whom he loveth he loveth unto the end. In justification, all past and present guilt is pardoned, and the assurance is given, that new acts of pardon shall be granted after every future transgression. But be careful to understand this distinctly. The meaning is, that God will always bring the justified believer to deep repentance and humiliation, for his known offences, and also to the dereliction of his sin; and then will grant him a fresh act of pardon. To my apprehension it is perfectly preposterous to speak of sins being pardoned before they are committed. But it is a glorious gospel truth, that when God has once pardoned a sinner through Jesus Christ, he brings him into a state in which he will never fail to humble him and bring him to true repentance for every future sin, and then grant him pardon for it. And you will accordingly, be very particular in noticing and remembering, that in a passage already quoted, the apostle explicitly declares—"Whom he justified, them he also glorified"—The apostle does here unequivocally assert, that all who have ever been in a justified state, will be glorified—This leads to the consideration of the 2d thing in justification, which is, our being accepted as righteous in the sight of God.

Among men, indeed, a criminal may be pardoned, and yet it may not be the fact that he is considered as righteous in the eye of the law:

Nay, it is scarcely correct to say that he is pardoned, if he is just and righteous in the eye of the law. He may be discharged from punishment, but pardon itself implies guilt. Here, therefore, the parallel fails between the divine procedure and that which takes place among men; for those whom God pardons or forgives, he both accounts their persons righteous in his sight, and receives them into perpetual favour. This is done, as the remainder of the answer before us states—"Only for the righteousness of Christ imputed to us, and received by faith alone."

(To be continued.)

From the Evangelical Magazine for April, 1827

THE OLD TREE.

In going out one morning lately to my pastoral duties, I saw by the way side an old tree lying on the ground. None had ever passed that way without being struck with the appearance of this tree in its glory. Its trunk was large, its height was great, and its branches were thick and spreading. There was no tree around so lofty and majestic. Its trunk measured no less than twenty-four feet in circumference. For some seasons past it had exhibited symptoms of decay, and last summer there was not a green spot on all its branches, except what two or three twigs presented. Its roots were rotten, and one night lately, though there was no wind to occasion the least agitation, it fell to the ground. In looking at it I thought of the kindness of Providence in ordering its fall in the night; for had it fallen in the day time, it is more than probable, that some of the numerous travellers on the foot-path which it overshadowed, might have been killed, or injured. The kindness of Providence is visible in the season in which many similar occurrences have taken place. Bridges have fallen, not when they were crowded with passengers, but when no foot was treading on them; and houses have fallen, not while their inhabitants were asleep, but when previous warning had made them hasten their escape.

The next thought that occurred to me was this, that it was a striking emblem of old age and death.—Like this tree, the aged exhibit many traces of bodily and of mental decay. The frame once fresh and vigorous, now shakes with palsy; and the countenance once fresh and blooming, is now ghastly and withered; the imagination once so luxuriant in its varied fancies, is now languid and sluggish, and yields nought but dark forebodings; the memory once so rich in its recollections is now like a broken vessel; and the affections, once so ardent, are now chilled amidst the peevishness which is produced by infirmity or neglect. To such decay in body and in mind protracted life must lead; and the vigour which some have exhibited on the borders of four score is rare, and is not strength in which a wise man would glory. It requires no violence of disease to lay the old man in the dust. The supports of life are exhausted, and so feeble is the vital principle, that, with little or no struggle, his breath departs, and he returns to his dust. To many a passenger this tree has been a monitor of human frailty. The young may have been reminded by it that favour is deceitful, and that beauty is vain; and the aged may have learned from it, that in their frailty they are the subjects of one common law with every thing that lives. It was an affecting incident in the life of Swift, that in a pleasurable excursion with some friends into the country, he fell behind, and after waiting in vain for his joining them, one of them turned back to seek for him, and found him standing gazing intently on a beautiful tree

whose top had been scathed by lightning. To the friend who interrupted his musings, he said, pointing with his finger to his forehead, "Like that tree, God will smite me here."* The presentiment was unhappily realized in his mental imbecility; and he whose intellect had been so quick and powerful, became as a child.

In pursuing my walk, I thought of the care of Providence over this tree. Often had the blasts of winter shaken it, but not a branch had been broken; often had the lightning of heaven moved over it, but had not been permitted to strike.—Hostile armies have passed by it, but they had not done it the least injury. For three hundred years it had stood, and for as many springs had the hand of the God of nature renewed it. And if God is thus incessant in his care of such objects, will he cease to interest himself in his rational and redeemed offspring? Such is the argument which our Lord employs to repress solicitude, and its power has been felt in many trying situations. In beholding the tender plants safe after a tempestuous night, the fury of whose winds we thought no shrub could withstand—in seeing them neither torn up nor broken, the reflection has been excited, how God will strengthen his people for enduring the severest affliction; that the feeble and the delicate he can fortify against the fury of disease, and that amidst the pressure of calamity he can maintain the patience and the hope of virtue. My mind was led to the consideration of the benefits which it had yielded. Year after year it was a lodging-place for the fowls of heaven; often too has it sheltered the traveller from the tempest, and from the scorching heat. It was not like the gourd of Jonah which sprung up in a night, and which perished in a night, but for ages it had been a place of refuge.

What changes have taken place around this tree! The noble proprietors of the stately mansion near it have been thrust away from it, and it is now occupied by strangers. To those who have been born to a richer lot than others, it is an aggravation of the day of calamity, that it drives them from scenes of greater beauty, and these never appear so lovely as to the eye that is gazing on them for the last time; and this is one of the pangs of the last hour, to those on whom prosperity has smiled to the end, from which the bosom of the poor man is free. How many have passed by it to the places of religious worship in the village near it, who are now silent in the grave. How many processions of joy and grief have passed under its branches;—often have the poor passed by it in quest of bread, and the wealthy in the pursuit of pleasure. During its growth, the surrounding district has improved amazingly in wealth and population, in culture and beauty; so that were those who lived when it was planted to revisit this quarter, they would recognise nought about it but the mountains which still bound the prospect, and the sea which still washes its borders. The great features of nature never vary; it is on the lesser that the hand of man works.

A plantation not far distant, was the scene of a suicide awfully instructive. The wretched victim once seemed destined to a happier fate; he received a good education, and was settled in a respectable line of business; but he was enticed by loose companions to scenes of dissipation; his morals were debauched by their vile conversation, and his principles were ruined by their infidel sophistry. He became embarrassed in his circumstances; the profligates who had corrupted him were unable or unwilling to aid

* We believe that Swift's expression, as reported by Dr. Young who heard it, was, "Like that tree, I shall die at top."
Editor of C. Adv.

him, and the sober and the virtuous felt that in him they could put no confidence. Too proud to labour for his support, and to accommodate himself to his altered circumstances, and destitute of contrition for his folly, and of that hope in God which would have led him in tears to his footstool, he resolved to terminate his mortal existence, and he did it there. Nothing can show more strikingly the influence of infidelity in hardening the heart to every emotion of benevolence and commiseration, than this circumstance, that his associates lamented nought about his exit but its vulgar mode; and said, with an air bordering on derision and contempt, that he ought to have died by a pistol-bullet like a gentleman, and not like a felon by a halter. The feeling heart will listen to the warnings of such a scene. For many a day the remembrance of his fate filled the passer-by with horror, and amidst the gloom of night it seemed a spot where the demon of despair had triumphed.

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There were some tender plants growing near this tree, which were crushed by its fall; and I could not but be reminded by this circumstance of the miseries in which men are involved by their connexion with the calamities of others. The bankrupt has reduced to poverty the simple who confided in him, and he whose seemingly prosperous establishment gave employment to workmen of various descriptions, has in his fall brought them low. Few are so insignificant or obscure as not to implicate others in their misfortunes or their crimes; and this operates as a powerful motive to keep parents from indulging in sloth, and from the commission of iniquity, that by their indolence they may not bring misery on those whose happiness is dear to them, nor entail disgrace on those to whom they should transmit an unsullied name. It is one of the sweetest rewards of beneficence and wisdom in this world, when others are enlightened and purified by their influence; when the young learn to fear God from a parent's prayers, and to resist the enticements of sinners, by the happiness prepared for them in a sweet home.

The next time I passed that way, there were persons employed in cutting this tree in pieces, that what of it was still sound might be turned to some account. At a former period it might have formed part of a ship, and have ploughed the ocean, or have been used in the erection of a building, but now it is fit only for some humbler purpose, and thus it teaches us not to throw aside as useless what cannot answer any great object; but to improve it for advantage, so far as it will go. Gather up the fragments that nothing be lost. The old may learn from this, to be content with the humblest offices of utility. Let them not say, because to others are allotted the tasks for which they are no longer competent, "I will do nothing;" but let them say, "I will do what I can." It will be a most delightful reflection, amidst the infirmities of age, that you are not altogether useless; and to the eye of heaven an old person dedicating his remaining strength to the means of support, or to the lessons of experience, is as pleasing an object as any of the pursuits of active manhood, or laborious zeal. He hath this hope amidst all his weakness, that he will soon be made a pillar in the temple of his God. I have never passed that way since the fall of this tree, without feeling that there was a blank in the spot: and in how many scenes of life are we reminded of objects whose loss has not been supplied to us, whose counsels we have found in no human wisdom, whose support we have felt in no human arm, and whose kindness we have seen in no human heart. Such blanks remind

us that this is not the place of our rest. There is only one Being in whom the human heart can be fully and for ever blessed, for he is God all-sufficient and unchangeable, and in no situation shall they that trust in him be desolate. There are seasons in a good man's life when he can say, I sat down under his shadow with great delight, and his fruit was sweet to my taste; but there is none in which God leaves himself without a witness, and in which piety seeks his shade in vain.

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There are three texts of Scripture which have occurred to me in thinking of this tree. Solomon saith, "If the tree fall toward the north or towards the south, in the place where the tree falleth there it shall be." This text has been justly considered as an intimation that man's state after death is unalterable, and that grace will issue no pardon for the damned, nor make the least effort for the sanctification of those who have died in their sins; and how desirable then is it that when death comes, we may be found united to the person of the Lord Jesus, formed to righteousness, and pointing to heaven.

In the book of Job, it is said, "There is hope of a tree if it be cut down that it will sprout again, and that the tender branch thereof will not cease; but man dieth and wasteth away." If the soil is moist, branches will shoot forth from the stock, and in process of time may become a large tree; but no breath, no dew can revive the bodies of the dead, and till the resurrection morn they must abide as dust among dust.

I shall only refer to another text, and it is to a passage in the Prophecies of Isaiah, where in describing the duration of the millennium, and the health, peace, and felicity of that era, he says, "As the days of a tree shall be the days of my people, and mine elect shall long enjoy the work of their hands." The miseries and evil passions by which life is embittered and shortened, shall then cease from troubling, and contentment, temperance and peace, shall be health to the countenance, and marrow to the bones.

Falkirk. H. B.

From Mason's Select Remains.

OF THE LOVE OF GOD.

If the love of God set us on work, the God of love will pay us our wages.

God loveth his people to the end, therefore they shall endure to the end.

He loveth them *in* his Son, and *as* his Son, and as long as he loveth his Son.

We hated God without a cause, and he loved us without a cause.

Love begets love. 'Tis a flame that communicates itself. They that have much *forgiven* them, much *done* for them, much laid *out* for them, and much laid *up* for them, will love much.

Our love to God is the reflection of his love to us; 1 John, iv. 19. *We love him, because he first loved us.*

OF CHRIST.

Christ made himself like to us, that he might make us like to himself.

Christ must needs have died: how else could sin be expiated, the law satisfied, the devil conquered, and man be saved?

They that deny themselves *for* Christ, shall enjoy themselves *in* Christ.

Men had rather hear of Christ crucified for them, than be crucified for Christ.

If Christ denied innocent Nature out of love to *us*, shall not we deny corrupt Nature out of love to *him*?

Christ, by his death, appeared to be the *Son of Man*; by his resur-

rection, he appeared to be the *Son of God.*

Christ was the great promise of the Old Testament; the Spirit is the great promise of the New.

Christ's strength is the Christian's strength.

If we would stand, Christ must be our foundation; if we would be safe, Christ must be our sanctuary.

In regard of natural life, we live in God; in regard of spiritual life, Christ lives in us.

He that thinks he hath no need of Christ, hath too high thoughts of himself; he that thinks Christ cannot help him, hath too low thoughts of Christ.

Presumption abuses Christ, Despair refuses him.

Christ satisfied God to the uttermost, and therefore can save sinners to the uttermost.

The blood of Christ, which satisfied the justice of God, may satisfy the conscience of an awakened sinner.

If sin was better known, Christ would be better thought of.

If sin doth not taste bitter, Christ cannot taste sweet.

When sin is hell, Christ is heaven.

There is no passage from sin to holiness, till we are passed from sin to Christ.

Christ may have an interest in us, though we may not be able to see our interest in him.

Christ hath entreated God to be reconciled to us, and now he entreats us to be reconciled to God.

God will give us nothing for *our* sakes; but he will deny us nothing for *Christ's* sake.

None are so low as Christ was; none so lowly, none so loving.

We may know what Christ hath done *for* us, by what he hath done *in* us.

Creatures die, that our bodies may live; Christ died that our souls may live.

Our Judge, instead of condemning us, stepped from the bench, and died for us.

Christ is to be a believer's Judge; and if he was to choose his judge, he could not choose a better friend.

As God glorifies Christ in heaven, so the Spirit glorifies him on earth, in the hearts of believers.

A believer's comfort in living, is to live to Christ; and in dying, it is that he should go to Christ.

The blood of Christ upon the heart is the greatest blessing; upon the head, is the greatest curse.

It matters not who are our accusers, if Christ be our advocate.

Miscellaneous.

FOR THE CHRISTIAN ADVOCATE.

THE CHRISTIAN EDUCATION OF CHILDREN.

Essay III.

Having shown in two previous essays how the extremes of severity and indulgence may and ought to be avoided, in the education of youth, I will now endeavour to show more directly, wherein a true Christian education consists.

"Bring them up in the admonition of the Lord"—This is the portion of the text, quoted at the beginning of these essays, which demands our attention. We are to inquire—in what manner must a parent act, so as truly to comply with this divine requisition? I answer, that the original word* justly rendered *admonition* in the text, (since we have perhaps no single word more fully corresponding to it,) has, however, a signification somewhat more forcible and extensive than the English term; implying that children are to be put in mind of their duty to their

* Νουθεσια.

God, with such care, frequency and address, as to fix a sense of it deeply and practically in their minds. If then it can be shown how this may best be accomplished, we shall have an answer to the inquiry. Several particulars will, with this view, be submitted to the serious consideration of the reader.

1. Early instruct your children in the essential truths and duties of the Christian religion; and teach them to pray by some short and simple forms of devotion.

I am not ignorant that there are some who systematically oppose both parts of this direction. They say that children should not be told of truths and duties which they can but very imperfectly understand; nor be forced, as they term it, to learn a system of religion by rote; but be left to inquire and choose for themselves, when they have age and inclination which may qualify them to do it properly; and that to teach children to pray by forms, is to teach them to be formalists and hypocrites. All this, in my apprehension, is miserable delusion; or else it proceeds (as in fact I fear it often does) from a real hatred of religion. It manifests either ignorance, or a disregard both of revealed truth and of human nature. Who can tell at what precise age a child becomes morally responsible for his thoughts, feelings, and actions; or is capable of applying religious truth to the purposes of his salvation? And is a Christian parent to risk the death of his child, and his being judged at the bar of God, without any knowledge of his Maker and Redeemer, because the child is not yet fully able to understand many things connected with the Christian system? Children understand far more than they are usually believed to do, especially when they are early and carefully instructed. At a very early age they may understand as much as some adult Christians, of weak intellects but of unquestionable piety, do ever comprehend. Nay, there are unequivocal examples of children themselves, who, within the three first years of life, have given the best evidence that they savingly understood the fundamental points of practical Christianity, and have accordingly died in Christian hope and triumph. And where is the Christian parent, whom the very possibility that a child of his may be among this band of babes and sucklings, out of whose mouths the Lord ordains praise—where, I say, is the Christian parent, whom the *hope* of this should not animate to give his children the early instruction necessary to so desirable an event!

Beside, why should we not treat the subject of religion in this respect, as we treat every other subject? Does a child fully understand the principles of language, or of any other subject, when he first learns them? He certainly does not. But he commits the principles, notwithstanding, to memory; and then they are always ready for application as he advances in his pursuits. It is the very same in religion. He who has been early and carefully taught the principles of Christianity by catechetical instruction, is furnished with a form of sound words and a system of divine truth, which he will understand more and more as he advances in years, and the benefit of which he will feel to his dying day. "It may be a question," said an aged minister of the gospel, "if I make a single preparation for the pulpit, without receiving benefit from the catechism, which I learned so early in life that the time of learning it I no longer recollect." Nor is this advantage peculiar to clergymen. It is common to all who have been thus instructed. By being early and systematically indoctrinated in the essential truths of religion, they are preserved from being carried about with every wind of doctrine, by which so many are injured; and when they are awakened to a serious attention to reli-

gion, they know their duty, and are preserved from that error and extravagance which are so often witnessed in the ignorant and uninformed, when they become alarmed for the salvation of their souls. One principal reason why the publick preaching of the word is so imperfectly understood and produces so little effect, is, that a large proportion of almost every audience have not been suitably prepared for it, by early catechetical instruction. Preachers constantly suppose, and indeed are in a measure obliged to suppose, that the people they address understand truths and principles which they do not clearly understand. They may indeed have some general and superficial knowledge of them, but they have not that accurate and familiar acquaintance, which is necessary fully to comprehend the meaning and feel the force of pulpit addresses.

The objection sometimes heard, that by teaching children a catechism you fill their minds with your own system and prejudices, and do not leave them unbiassed, to judge for themselves, has ever appeared to me either absurd or pernicious: absurd—because if you teach children at all, you must teach them what you know and believe yourself; or *pernicious*, because if you do not teach them, they will judge without knowledge, and under the influence of a corrupt nature will form opinions and contract prejudices against the truth, of the most ruinous and inveterate kind. To suppose that they will remain entirely candid and unbiassed, is contradicted by all experience. Opinions they will have; and if you do not teach them to judge right, youth and ignorance will cause them to judge wrong. They must be left to review their system of sentiments, when they come to maturity: and they have infinitely a better chance of ultimately becoming right, by correcting some unessential points which they may have learned amiss, than if they had never learned at all. The truth is, that the unchangeable order of the Creator has linked the lot of children, in bodily make and constitution, in worldly circumstances and advantages, in intellectual powers and attainments, and in moral principles and habits, in a great measure with that of their parents. This should indeed make parents careful what they teach or do, because it is to influence their children as well as themselves. But to tell them not to teach or do any thing, that will materially affect their children, is to prescribe an impossibility. It is to set them at war with the laws of nature and the appointment of God.

As to making children formalists and hypocrites, by teaching them to pray and to use forms of prayer, it scarcely deserves a serious confutation. If care be taken, as doubtless it ought to be taken, to explain to them the meaning of the words they use, and the nature of the service they perform, there is no more danger of their becoming formal and hypocritical by this practice, than there is that adult persons will become so, by the habit of attending on publick worship and the other means of grace. So that the spirit of the objection is directed against all means and instruction whatsoever. On the contrary, it is a matter of general and undeniable experience, that the practice in question has the happiest effect, in preserving in the minds of children a reverence of God, a fear to offend him, tenderness of conscience, and a general sense of religious obligation; even where it does not immediately lead, as it sometimes appears to do, to a real spiritual intercourse with their God and Saviour. The happy effects of this practice have often been experienced by individuals advanced in life and immersed in worldly business, who have still preserved a sensibility of conscience in consequence of it, which at last, under the co-operating influence of provi-

dential circumstances and of divine grace, has brought them to genuine repentance, and to a sound conversion.

On the whole, then, let every Christian parent consider it as fundamental, in bringing up children in the admonition of the Lord, to teach them, at the dawn of reason, that God is their Creator; to instil into their minds the general principles of right and wrong in human actions; to instruct them very early that Jesus Christ is the Saviour of sinners, and what he did to save them; and to inform them, that they need the gracious influence of the Holy Spirit of God, to renew their hearts, and to dispose them truly to love God and Christ. Let children be carefully taught the excellent Shorter Westminster Catechism, and made, as far as their years will permit, to understand it. Let them, as soon as they can read, peruse the Holy Scriptures; become acquainted with the leading facts and doctrines; commit select portions to memory; and constantly endeavour to increase in the knowledge of them. Let forms of devotion, both in prayer and praise, be also taught, and the children plainly and tenderly instructed to use them daily, in addresses to God. Let all this be done with steadiness and systematick perseverance; taking, however, as much care as possible not to disgust children with these exercises, and yet not to omit them for the fear of this effect.

PHILOSOPHY SUBSERVIENT TO RELIGION.

Essay V.

Of the System which refers the Origin of Moral Distinctions, to the nature and fitness of Things.

There are certain modes of speaking, not unfrequently employed in relation to the origin of moral distinctions, which are scarcely reconcileable with the account which I have ventured to give of this subject in the preceding essay. Moral distinctions, according to some, have their origin in *the nature and fitness of things*. It has already been stated that moral precepts, as they are exhibited in the divine law, result essentially from the nature of God and man, and from the relation which we stand in to him and to our fellow creatures. It is possible that nothing different from this is intended, by some who use the obscure and inaccurate language above noticed. As employed by others, however, it would seem to indicate their belief in the existence of certain necessary, eternal, and immutable principles of right and wrong, distinct from the Divine Being, and independent of the constitution and laws which he has ordained.

This mode of expression, although regarded in some degree as a peculiarity of a certain class of theological writers in this country, has not been confined to them. It has in many instances been used by infidel writers, who, in their discussions concerning the origin of moral distinctions, and the foundation of moral obligation, seem desirous as much as possible of avoiding any reference to the authority and law of God.

Other writers also have, in a few cases, been led incautiously to adopt this very exceptionable phraseology, in opposition to those who represented the principles of morality as being in their nature arbitrary and mutable. It was a maxim of the Epicureans, and of many others who adopted their licentious principles, that "nothing was just or base by nature, but by law and custom."—Hobbes and his followers maintained that, "The will of the magistrate is to be regarded as the ultimate standard of right and wrong, and his voice is to be listened to by every citizen as the voice of conscience."

Another doctrine which has been advanced is the following: That virtue is founded merely in the will of God; that justice, veracity, &c. are right and commendable, solely be-

cause he has commanded them; that injustice and falsehood are wrong and deserving of punishment, solely because he has forbidden them. It is evident that these assertions do not readily accord with the natural and unsophisticated judgments of the human mind. We cannot believe, without doing violence to the clearest dictates of our understanding, that the fundamental rules of right and wrong are arbitrary and factitious; and that by an exercise of mere sovereign authority, their nature might have been completely changed. Indeed, the supposition is inconsistent and absurd. The constitution of our nature is a law to us, by which we are bound to love God and our neighbour, to practise justice and fidelity, and to avoid the contrary. To assert, therefore, that a law might have been given the reverse of this, involves the obvious absurdity that two divine laws might exist at the same time, the one directly contrary to the other. Hence it is, that the supposition above mentioned appears so manifestly repugnant to reason.

To say that man might have been so constituted originally, that the law of his nature would have required him to practise injustice, fraud and falsehood, is to assert what is altogether inconceivable, and directly contradictory to all our notions of the unchangeable perfections of the Divine nature.

From a laudable concern for the interests of religion and morality, some have been led, in opposition to these different statements, to maintain, injudiciously it is believed, that the distinctions of right and wrong have their origin and foundation in the nature of things. They give this representation, from the conviction, I presume, that it most satisfactorily evinces the reality and immutability of moral distinctions. It is believed, however, that these important ends are secured in a more effectual and rational manner, by referring all our knowledge of right and wrong immediately to the will of God, as revealed in the constitution of nature, and in the Holy Scriptures; and by maintaining that the essential distinctions of right and wrong, recognised in his revealed will, result necessarily from the infinite, eternal and unchangeable perfections of his nature.

The nature of things seems, in the systems of a certain class of theological writers, to denote something distinct from the Divine Being, and from the constitution and laws which he has ordained. After employing a number of pages to prove that virtue is not founded in the will of God, Dr. Dwight remarks, "There are persons who speak of the will of God as constituting the nature of things, when they only mean, that it gives them existence. These persons appear not to discern, that the nature of the thing is exactly the same, whether it exist, or is only seen in imagination. The Achilles of Homer, the Æneas of Virgil, &c., have all the same character, which real men, answering severally to the descriptions of them, would possess."

The considerations suggested in this passage are far from proving what the learned author intended.—For it is obvious to remark, that when we contemplate a fictitious person possessing the common faculties and qualities of human nature, whom the poet or the orator has invested with a certain character, we immediately conceive him to be under the law of God, and we judge of his character and conduct by that law. If we suppose him to be acquainted with the Scriptures, we form a judgment of him according to the Scriptures; if we suppose him to be ignorant of the Scriptures, we then judge of his conduct by the law of nature, by those notices of right and wrong which we believe God has afforded to all men. But in either case, we pronounce actions to be virtuous or vicious, solely because we conceive the person who performed them to be a subject of God's government; and we determine the character of his actions by compar-

ing them with the law under which he is placed. In regard, therefore, even to an imaginary person, the law of God is the standard by which we judge, and not any supposed nature of things.

2. If the argument of Dr. Dwight have any weight to prove that virtue is founded in the nature of things, will it not equally prove that wisdom, power, and indeed every conceivable quality of matter or mind, are founded in the nature of things? Is it not as easy to invest an imaginary being with the attributes of wisdom, and power, as with that of virtue? Indeed, whatever be the object of our conception, a man, an animal, or a tree, the qualities which we attribute to this object are, according to this argument, founded in the nature of things independently of the will of God.

3. The idea which we form of the virtue or vice of an imaginary being, constitutes an essential part of our conception of that being. The objects of our conceptions are nothing different from what they are conceived to be. When we form a notion of Æneas as pious and patriotic, his piety and patriotism are imaginary precisely as much as his existence. His piety has no more foundation in the nature of things, than his existence.

There is no nature of things, or of persons, distinct from that which God has been pleased to bestow upon his creatures. The nature of the Divine Being is indeed independent and eternal. But every creature is dependent upon him for its nature as well as its existence—for every attribute and quality by which it is characterized. I am disposed to think that the human mind, with all its powers of abstraction and imagination, is incapable of forming a conception of the nature of things separate from the things themselves. The statement of Dr. Dwight bears a striking similarity to an opinion of some ancient philosophers respecting matter and forms. It was the doctrine of the Platonists, that of every species of things, there existed eternal and independent forms or ideas distinct from matter, which were the models according to which the individuals of the species were made.—It has always been thought extremely difficult to comprehend how forms could exist without matter, according to the sublime philosophy of Plato; but I will venture to assert, that it is no less difficult to comprehend how the nature of things could be constituted, independently of the will of God, and antecedently to the existence of the things themselves, according to the theology of Dr. Dwight.

There are no eternal principles of truth or falsehood, right or wrong, distinct from the Divine Being. If the world were eternal and independent, the case would be different; there might then be eternal and necessary truths independent of him. But as he alone is eternal, nothing that is separate from him can be eternal. I know it is often said that moral truths are necessary and eternal in the nature of things, or in their own nature, without any reference to God, or to the constitution and order of things which he has established. In many instances, we have reason to think, this is a loose mode of speaking, designed merely to assert the reality, importance and immutability of the great principles of moral truth and duty. It is certainly an important truth that rational creatures are bound to obey their Creator. But this is true only on the supposition of their existence. Previously to the existence of rational creatures, it was neither true nor false. It is likewise an unquestionable truth that men are under obligation to promote each other's welfare, and to abstain from every kind of fraud and injustice. This truth, however, necessarily supposes the existence of man as a rational being, to whom a law has been revealed, and who is capable of employing his faculties for the benefit or injury of his fellow creatures.

It has already been remarked,

that the absolute holiness of God is the original fountain, and ultimate standard, of all holiness in the universe. Our judgment of right and wrong, however, is formed, not by the immediate contemplation of the Divine nature—this is beyond the reach of our faculties; but by the revelation of his will, which he has given in his laws and dispensations. To the view of the Divine mind, the standard of all moral excellence is the absolute and unchangeable holiness of his own nature; but to us the only standard of moral excellence is the law which he has revealed, according to which we are bound to regulate our judgments and our conduct. This law is holy, just and good, because it is agreeable to his holy nature, and because, so far as it goes, it is a transcript of it.

It may perhaps be thought by some, that the principles and conclusions of mathematicks furnish an example in opposition to the doctrine which I have stated, that there are no necessary and eternal truths distinct from the Divine Being. This example is adduced by Dr. Emmons, for this express purpose. And it must be conceded, that the principles of mathematicks have often been pronounced to be eternal and necessary, independently of the nature and will of any being whatever. Nor does this representation appear destitute of plausibility, when we contemplate the clearness and cogency of mathematical reasoning, and the absurdity of attempting to invalidate its legitimate deductions. To obviate the objection derived from this source, I beg leave to observe, that it proceeds upon a mistaken notion of the peculiarity of the demonstrative sciences, and of the kind of truths about which they are conversant. Truth relates to real existences, to God and created beings; or it is merely hypothetical, expressing a connexion between certain suppositions and certain consequences. Of the latter kind are the truths of Geometry, and of the other sciences which are properly called demonstrative. Their object is not to ascertain truth strictly speaking, that is, truth relating to real existences, but to prove the logical connexion between conclusions and premises, between consequences and an assumed hypothesis.

This is the opinion entertained by that most accomplished philosopher and profound metaphysician, Mr. Dugald Stewart, who with equal originality, and sound judgment, establishes what evidently appears to be a correct view of the subject. "It was already remarked," says he, "in the first chapter of this part, that whereas, in all other sciences, the propositions which we attempt to establish, express facts real, or supposed,—in mathematicks, the propositions which we demonstrate only assert a connexion between certain suppositions and certain consequences. Our reasonings therefore in mathematicks are directed to an object essentially different from what we have in view, in any other employment of our intellectual faculties;—not to ascertain *truths* with respect to actual existences, but to trace the logical filiation of consequences which follow from an assumed *hypothesis.* If from this hypothesis we reason with correctness, nothing, it is manifest, can be wanting to complete the evidence of the result; as this result only asserts a necessary connexion between the supposition and the conclusion.—The terms *true* and *false* cannot be applied to them; at least in the sense in which they are applicable to propositions relative to facts. All that can be said is, that they are, or are not, connected with the definitions which form the principles of the science; and, therefore, if we choose to call our conclusions *true* in the one case, and *false* in the other, these epithets must be understood merely to refer to their connexion with the *data,* and not to their correspondence with things actually existing, or with events which we expect to be realized in future."

To these excellent remarks, in

the justness of which I apprehend every reader capable of comprehending them will acquiesce, it may not be improper to add, that the use of pure reasoning, in every instance, is merely to evince the logical connexion between certain premises and their legitimate consequences. Whether our premises correspond with facts or not, does not affect the clearness and validity of the reasoning process. If our premises be truths relative to real existences, our conclusions will be of the same character; but if they be mere assumptions, our conclusions will be nothing more than the logical consequences of mere assumptions. To determine whether the principles of our reasoning correspond with facts or not, requires a different, and in most cases, a higher exercise of our intellectual faculties; an exercise to which many persons, who are able to pursue with accuracy the longest train of reasoning, appear, in many instances, to be incompetent.

These observations are I trust sufficient to show, that mathematical propositions do not furnish an example of truths, in the strict sense of the word, that are necessary and eternal, and consequently that a reference to them, will be of no avail to those who attempt to prove that moral truths are necessary and eternal in the nature of things. It is readily conceded, that truths relating to the being and perfections of God are necessary and eternal, because his being and perfections are so; and that, as it was his eternal purpose to bring active and rational beings into existence, he determined to give them laws which are holy, just and good, because perfectly agreeable to the absolute perfection of his nature, and wisely adapted to their constitution, faculties, relations and circumstances. But that the nature of things is constituted independently of the will of God, and that virtue and vice in all their different degrees, take their origin from the nature of things, does not appear to mean any thing intelligible.

The following quotation from a distinguished advocate of the theory we have been considering, contains an exhibition of his views on the subject, and a specimen of the reasoning employed in support of them. "Every thing," says Dr. Emmons, "has a nature which is peculiar to itself, and which is essential to its very existence. Light has a nature, by which it is distinguished from darkness. Sweet has a nature by which it is distinguished from bitter. Animals have a nature by which they are distinguished from men. Men have a nature by which they are distinguished from angels. Angels have a nature by which they are distinguished from God. And God has a nature by which he is distinguished from all other beings. Now such different natures lay a foundation for different obligations; and different obligations lay a foundation for virtue and vice in all their different degrees. As virtue and vice, therefore, *take their origin* from the nature of things; so the difference between moral good and moral evil is as immutable as the nature of things from which it results."

The reasoning employed in this passage, notwithstanding a show of precision, is very inaccurate and illogical. Nor can we concede the soundness of the principles which are assumed. It cannot be granted that different natures alone, lay a foundation for different obligations. Light and darkness, sweetness and bitterness, and the various tribes of inferior animals, as they are not rational beings, are not susceptible of obligation, notwithstanding the diversity of their natures. Nor is this true in relation to rational beings. It is agreeable to the scriptures, and to those judgments which the constitution and order of society naturally suggest to our minds, to believe, that our relation to the Author of our being must, at least, be taken into the account, in stating the grounds of our obligation to yield obedience to his commands.

As his conclusions relate exclusively to beings having reason and understanding, it is manifest that *beings* should be substituted in place of *things*. After this correction the argument will stand thus: Men have a nature by which they are distinguished from angels. Angels have a nature by which they are distinguished from God. And God has a nature by which he is distinguished from all other *beings*. Now such different natures lay a foundation for different obligations; and different obligations lay a foundation for virtue and vice in all their different degrees. As virtue and vice therefore *take their origin* from the nature of *beings;* so the difference between moral good and moral evil is as immutable as the nature of *beings* from *whom* it results. His theory vanishes when his argument is reduced to the rules of logic. The nature of *things* disappears upon adjusting his conclusions to his premises.

In regard to the opinions of those who make virtue to consist in *fitness*, it may be observed that their language is very defective in perspicuity and precision. The mind of the reader is perplexed by the use of certain words, in a way which is altogether different from that in which they are commonly employed. In common language, fitness uniformly expresses or implies the relation of means to an end. Any thing is said to be fit when it is adapted to promote the end in view. But according to this system, fitness does not express the adaptation of means to an end; it is absolute fitness.

The reader will be gratified with the following acute remarks of Dr. Campbell upon this mode of speaking: 'Moral good, says a celebrated writer, consisteth in fitness.' From this account any person would at first readily conclude, that morals according to him, are not concerned in the ends which we pursue, but solely in the choice of means for attaining our ends; that if this choice be judicious, the conduct is moral; if injudicious, the contrary. But this truly pious author is far from admitting such an interpretation of his words. Fitness in his sense hath no relation to a further end. It is an absolute fitness, a fitness in itself.

We are obliged to ask, what then is that fitness which you call absolute? for the application of the word in every other case, invariably implying the proper direction of means to an end, far from affording light to the meaning it has here, tends directly to mislead us? The only answer, so far as I can learn, that hath ever been given to this question, is neither more nor less than this, That alone is absolutely fit, which is morally good. So that in saying moral good consisteth in fitness, no more is meant than that it consisteth in moral good."

The system of those writers, therefore, who make virtue to consist in fitness, or who assert that right and wrong have their origin in fitness, deserves no other notice than a verbal criticism, showing the impropriety and utter insignificance of the term, when applied in this manner.

I acknowledge that the account which represents virtue as consisting in *propriety*, is much less exceptionable. There is a propriety in every kind of virtuous conduct, and every kind of vice is improper and unbecoming. Yet this word is very inadequate to express the peculiar nature and excellence of moral goodness. The most worthless of mankind may in certain situations act with perfect propriety. Many actions are strictly proper, which have nothing of the nature of moral excellence. Virtue and holiness possess a kind of excellence distinct from mere propriety, and far superior to it. Propriety of language, of dress, and behaviour, gives pleasure to the beholder; he regards it with approbation. Every person, however, must be conscious that this pleasure and approbation are very

different from that with which he regards the moral excellencies of character and action.

It is equally an imperfect description of vice or wickedness, to say that it consists in *impropriety*. Actions in the highest degree improper, have often little or no moral quality. Impropriety of behaviour sometimes proceeds from mere inadvertence, sometimes from unavoidable ignorance, sometimes from a defect of acuteness or sensibility; and in many instances it excites laughter rather than disapprobation. But wickedness always deserves disapprobation and punishment.

It is admitted with pleasure that the different modes of speaking, which I have ventured to controvert in the preceding essay, have often been used with the best intentions. But if the remarks which have been made be correct, they do not deserve to be retained; since they appear to be either essentially defective, or absolutely void of meaning.

TRAVELS IN EUROPE FOR HEALTH IN 1820. BY AN AMERICAN CLERGYMAN OF THE SYNOD OF PHILADELPHIA.

Ship Nestor, Atlantick Ocean,
Oct. 12, 1827.

My dear Friend,—I hope it will not be long before our personal meeting shall supersede the use of paper communication: and under this expectation, I would not write at all, (having so little to communicate,) but, having given you a pretty full detail of the little occurrences which have marked my progress since I left home, I am willing you should have the whole upon paper; knowing that your friendship will set a value on what would otherwise be scarce worth reading. Besides I want some employment, which may serve to relieve the monotony and idleness of shipboard. You have seen from the place where I date, that I am once more embarked on Ocean's bosom—a confinement which to me is irksome in no small degree. The chief alleviation is, that the winds are moving me every hour, rapidly towards the land of my home. Home! you will never know the charm which this word contains, until you have had the waves of the Atlantick rolling for a year between you and the dear place.

Shortly after the date of my last, bidding adieu to a few friends whose kindness I shall long remember, I left Cheltenham, and found myself on the evening of the same day at Birmingham. Here I had intended to remain a day, looking at the exterior of "Europe's toy-shop." But a gentleman to whom I had a letter of introduction, and to whom I stated my intentions, having received me rather coldly; (and I ought to mention, that it is the only instance of the kind, of which I have had reason to complain in England,) the next morning, under the influence of a foolish pet, I took the wings of the stage, and fled to Manchester—distant about ninety miles. You will readily allow, that a flight of such expedition in one day, gave very little time to notice either town or country, by the way. Here the very friendly reception of the Rev. W. Robey, of the Independent connexion, made up amply for the apparent coldness of my Birmingham friend. At Manchester I remained only one day, occupied chiefly in reviewing this great manufacturing place; which would require the inspection of months, to enable the visitant to give any adequate account of it. To me it presented the appearance of a very busy and crowded place, though far from as large as its population would seem to require. The streets are narrow, crooked, and very far from the cleanness and neatness characteristick of the English towns generally. For this, however, a sufficient apology perhaps existed, in the wetness of the weather, which

had been very abundant for some time preceding.

From Manchester, I proceeded to Liverpool, where I tarried a week, waiting for the packet to sail. The evening of my arrival at Liverpool succeeded a wet day, in which, of course, the travelling had been unpleasant and fatiguing. The inn at which the stage stopped was crowded: but I was solitary and dejected, without a being to take the smallest interest in any thing that interested me. After moping some time by the coal fire, which the rawness of the evening rendered very necessary, I ventured to accost a genteel looking man, whose countenance indicated complaisance and good nature. I found in him nothing of the shyness and distance I have usually met with from the English, when an introduction was wanting. He proved to be a merchant belonging to a town in Wales, very communicative, and I hope a man of piety. On hearing that a merchant of New York, a friend of his, was also a friend of mine—a man who has laid the religious community both in Europe and America under some obligations,* he appeared at once to take a particular interest in me, and I spent a very pleasant evening in his society. The next morning he took me to the house of a widow lady of his acquaintance, with whom I was accommodated with comfortable private lodgings while I remained in the place. The frank, open-hearted kindness of this man, has left a relish on my mind, which will not soon wear off; and made me reflect on what has often occurred to my mind before—the immense happiness which would accrue to society, if mankind were generally well instructed Christians, disposed to treat each other wherever they met, with confidence and kindness. Then would the stranger find friends wherever he went, and enjoy the solace of kind attention in every inn, where he only tarried for a night. What a substitute would this be for the shyness, the neglect, the suspicion, the scrutinizing inquiry, and ill-natured remark, so frequently to be encountered by the traveller, in all countries.

The week spent in Liverpool, afforded as much opportunity for enjoyment as could well be desired, had I possessed the buoyancy of animal spirits incident to health, with a heart less hankering after home. A few letters of introduction gave me access to some excellent families of the Baptist denomination. Of this connexion there are two congregations in Liverpool, and both of them thriving. There are three congregations of Independents, one of Scotch Presbyterians, and one of Seceders. The different denominations live together in much harmony, and hold alternate meetings for divine service in each other's churches, on week evenings. I was present at one of these meetings, in a Baptist church, when the Rev. Dr. Stewart of the Seceder connexion, took a share of the exercise. He was just returned from Glasgow, where he had been attending the union, lately taken place, between the Burgher and Antiburgher synods. He gave, publickly, a very interesting statement of that occurrence. The coalition took place, by design, in the same church, where many years ago, the lamentable separation had occurred, preceded by bitter contentions, relative to the burgess oath. The joy and gladness, the mutual greetings and cordial shaking of hands, between the members of the two bodies, at their coming together, surpassed, he said, any thing he had ever witnessed; and produced an excitement of feeling, never to be forgotten. The whole scene seemed to partake of the joy of heaven, and indicated a new order of things as beginning to come about; when forbearance, harmony and union, shall take place of

* The late Divie Bethune, Esq.

the lamentable contention and strife which have so long alienated the affections, and divided the councils of those who are one in Christ Jesus, and ought to co-operate as such.

I had a letter of introduction to the Rev. Mr. Raffles, the successor of the celebrated Spencer, in the Independent Church: but owing to his spending the week out of town, missed his acquaintance. I read, during my sojourn in Liverpool, with much interest, his biography of this astonishing youth, to whom he has succeeded, and of whom, though possessing no mean powers, by report, he falls far short in the pulpit. The account I have received of Spencer, from a Mr. Wm. Johnson, of the Baptist Church, (a gentleman to whose hospitality I shall always feel myself greatly indebted,) in addition to that of his biographer, leads me to regard him as a prodigy; who, if spared, would have rivalled Whitfield in pulpit eloquence. His early education had been very deficient. According to custom in the Independent Church, he commenced preaching occasionally, almost as soon as he began to study divinity; and from the first, when yet a boy, (and he was little more when he died) he drew crowds after him. He had been but a short while settled in Liverpool, where he had gathered a large congregation, who erected for him the very splendid house of worship, in which Mr. Raffles now ministers. He had a flow of language and power of utterance, combined with a simplicity, a pathos, and above all, a fervour, which indicated his whole soul to be in his work, that rendered his eloquence irresistible. When not yet twenty-two years of age, he was drowned in the Mersey river, near the city, while swimming, supposed from cramp. Mr. Johnson said, such a day he never witnessed in Liverpool, as that on which the occurrence took place. There was a general stagnation of business, as if some national calamity had been inflicted. All faces gathered blackness. It was a general burst of grief and dismay among all denominations. That a youth of such promise should be cut down in such a way, in the very bud of his usefulness, is another example of the mystery that marks the dispensations of that Providence, whose "way is in the sea, and his paths in the mighty waters, and his footsteps are not known."

Liverpool is a great place, and growing with vast rapidity. In point of trade, it is second only to London. Its docks, its warehouses, its shipping, the bustle of carts and drays along its crowded streets, impress the mind with the idea of immense business going on in the place. In the business part of the city, the streets are narrow, crooked and dirty, and in many places, the buildings are old and unsightly. But the new part of the city, where wealth and nobility have fixed their residence, is delightful. It occupies an eminence, which gives a prospect of the lower town, the shipping, and the flat country all around, highly improved, with the river Mersey winding through it, that altogether is most enchanting.

The botanic garden in the suburbs is a noble establishment. In the variety of its cultivation and taste of its arrangement, it appeared to me to surpass that of Montpelier, though in point of extent, and advantages of situation, it falls immensely short. In another particular too—freedom of admission, it is equally defective. It is astonishing, the start in liberality and generosity of feeling, which the French seem to have obtained over their neighbours, whom they are so far behind in most other things. With them, the diffusion of enjoyment, in their publick establishments, seems, as it ought to be, a national object. They understand something of the happiness that consists in making others happy, for which they are entitled to

no small credit. The botanick garden at Montpelier, I visited almost daily; and met crowds of all descriptions of society, from the highest, down to the very beggars, enjoying freely the cool shades and delightful walks of the place; while at Liverpool, by a ticket from one of the owners, I had the special favour of one admittance; and while rambling through its Eden sweets, scarcely met an individual sharing my enjoyments.

Passing along the street one day, I met accidentally my friend O——, of Boston, the companion of my outward passage, and my associate under the privations of the Lazzaretto of Messina; from whom I had separated at Genoa. Though the intimacies of friendship had never grown up between us, and the cast of our minds is far from kindred, you can scarcely conceive the surprise of joy, felt, I believe mutually, at so unexpected a meeting. I went with him to his hotel, and after a social meal, the evening was spent in talking over the past, and detailing the events each had encountered since our separation. After I left him, I could not help reflecting, if a few months' society in trial and difficulty, is sufficient to awaken so much sensibility in the parties at a casual meeting, after a short separation, then what will be the sensations of those, whose friendship has been cemented by grace, when they meet above, after the long separation of the grave; and when, sitting down with Abraham, Isaac, and Jacob, in the kingdom of God, they review together, the scenes through which they have passed in this vale of tears. And how will it enhance their enjoyment, to be able to unravel all the mystery, which overhangs much of the Divine dispensations towards them here; so as to be able to see distinctly, the utility of those occurrences, of which they are now ready to say with Jacob, "all these things are against me."

The passage out to sea, from the port of Liverpool, is both difficult and dangerous, when the weather is stormy: and the first of the month, the day fixed for sailing, proving unfavourable, our vessel delayed setting off until the third; when we weighed anchor, and set sail, with a smooth sea and gentle breeze. I suppose no person, possessing common sensibility, ever sets off on a passage across the ocean, without feelings of very strong excitement. The bustle and hurry of preparation, taking leave of friends, getting on shipboard, &c. may for the time keep down reflection; but when all this is over, and he is fairly afloat, with nothing to do but to stand and gaze, sometimes on the shore behind, fast receding from his view, and sometimes on the boundless ocean in front, as it opens to his vision, he will find feelings of awful sublimity arising in his mind, awakening sensations of almost throbbing interest: at least so I felt it. And the joy predominated, from the consideration that I was setting off for home; yet certainly I felt regret, as I bade adieu to the shores of England—Regret, at leaving a land where there is so much to interest, after so short a sojourn in it, and having seen so little. Prejudice apart, England is a fine country—made so by the industry and intelligence of its inhabitants. The English are a great people; highly favoured in their literature, their arts, their commerce, their agriculture, &c.; and, which I believe is the foundation of the whole, their religion. With sincere respect, I took of their shores a last look; and with a heart, I think, not unthankful for hospitality received among them, I bade their land farewell. Between them and the people of my beloved country, may there be never any strife, but the strife of

grace—who will render to each other, and to the world at large, the greatest service; and if in this effort they beat us, to God be the glory, and to them be hearty thanks and an abundant reward. But well assured am I, that neither they nor we, if we compare what we are, with what we ought to be, and what we do, with what we ought to do, will find any cause for self-congratulation.

We have been now better than a week at sea, during which, the weather has been fine, and every thing going on as well as we could expect. Our captain is a plain, quiet man, who knows his business, and attends to it; meddling with nothing else. It is under such men, that business usually goes on well in this world. Religion is wanting. He however treats it with respect, and allows of morning and evening prayers on deck, at which he usually attends. The accommodations of these packet ships, allow a comfort to passengers, beyond any thing I could have expected. The chief part of the ship below deck, is cabin—divided, however, into two apartments, one of which is for the accommodation of ladies. Down the middle of the main cabin, a long table extends; which, with seats along each side, is made completely fast; so that a company can sit and enjoy their meals without the least inconvenience, during the roughest weather. Along the sides of the ship, are small apartments, called state-rooms, containing each two births, with sufficient room for trunks, and to allow the occupants to dress and undress. The doors of these apartments are construct- with Venitian blinds, which give privacy, while they admit both air and light. Our company in the cabin are twenty-eight, part of them English. And it is no small compliment to American navigation and management, that British officers, of whom we have several on board, give a preference to these packets, over those of their own country.

The mode of living, I am sorry to remark, is luxurious and dissipated in no small degree. Breakfast is served up at eight; at twelve is luncheon; at three is dinner—succeeded by tea in the evening. And few hotels exhibit a table of greater abundance and variety. Our company, with the exception of a few, who affect the vulgarity of blasphemy, so characteristick of the young English of fashion, are civil. A few are, I hope, really pious, who are able to keep one another in countenance. A number sit over their dinner glasses until near evening, and when the cloth of the tea-table is removed, cards succeed, at which, amidst occasional libations of wine and brandy, the precious hours are wasted until midnight. On the whole, I consider the place as very ensnaring; and he who takes passage in one of these packets, had need to put on the whole armour of God, as protection against the seducements of company and luxury, to which in all probability he will be exposed.

I think myself very happy, in having as the partner of my state-room, the Rev. Wm. Ward, Baptist missionary from Serampore. I would like to introduce you to some acquaintance with this man, who has commended himself much to my esteem, since we have been together. I have scrutinized him with all the attention one is disposed to bestow on an eminent character, with whom he is brought into contact: and the result of my scrutiny is, admiration at what grace, in eminent measure, will effect, on a mind originally not above mediocrity. Diligence, good sense, humility, and devotedness to the cause of Christ, are the great qualifications, (and they are each of them great qualifications,) which have shed a lustre on Mr. Ward's character, and brought him for-

ward, under Providence, to so much honourable usefulness in the church. With him every hour is precious, and all his time, except what is necessary for meals, rest, and relaxation, seems conscientiously improved in writing and preparing matter relative to his object in visiting our country. One would expect great ardour of mind, and something like high wrought enthusiasm, in an individual, whose zeal had led him to forsake his country, and with a few associates, undertake the arduous task of Christianizing the Hindoos. But nothing like this appears in the cast of Mr. Ward's mind; which I would say, constitutionally partakes much more of the phlegmatick, than the ardent qualities. But what I admire in him most, is his humility. He is a modest, retiring man; not in the least disposed to speak of himself, or the great things done by his instrumentality, and that of his associates; who have achieved so much in the Baptist mission in India. I consider him eminently a pattern of what a Christian ought to be; and am gratified at the homage paid to Christianity, in the general respect with which he is treated, and that without the smallest claim being put forward on his part. If Christians generally, and especially Christian ministers, were in all their deportment, such as he appears to be, there would be little need for written defences of Christianity. This would be the best argument, to put to silence the ignorance of foolish men.

Yours, &c.

TRANSATLANTICK RECOLLECTIONS.

No. XI.

"Forsan et hæc olim meminisse juvabit."

About the time to which these recollections refer, religion was perhaps at a lower ebb in Ireland than it had ever been since the reformation. Popery, like a spiritual incubus, was pressing upwards of six millions of the wretched inhabitants beneath its horrible influence; and the Episcopal establishment was collecting its *tythe* at the point of the bayonet.

But although, *as a church*, the establishment was adding to the miseries of this miserable people, I cannot forget, and feel bound distinctly to mention, that even at this time its priesthood contained men of primitive and apostolick purity, who were a living censure upon the heterodoxy, and laxity, and sensuality, with which they were surrounded. Still it must be told, that these rebukers of a degenerate age, who were the very salt of Irish episcopacy, giving it all its sweetness and savour, were "despised and rejected of men," especially of their own brethren.

During a visit which I made to the Irish capital about this period, I was peculiarly impressed by the appearances in the religious world. Spiritual death seemed to be diffused through the ecclesiastical atmosphere, producing in most places the silence of the grave: and yet there was, ever and anon, a visible stirring of the Spirit, which did more than proclaim that all was not a "valley of dry bones."—Yes, and amid this darkness, the few, flitting gleams of light which portended brighter days, came from those men whom the dominant party in the church branded as "radicals," and "evangelicals," and subsequently as "low churchmen." It was at this time that Mr. Mathias, the celebrated preacher of the Bethesda, drew after him such admiring crowds. I recollect myself going to the Bethesda, on a Sabbath morning, long before the church doors were opened, and taking my stand in the middle of the street, among hundreds who were waiting to rush in and secure a seat. After standing on the outside and sitting in the inside, until I was thoroughly weary, this man of God entered the sacred desk, and repaid me richly,

with a torrent of warm and holy oratory, which thrilled through every nerve, and enraptured the heart while it enlightened the understanding. And yet this man was literally *despised* by the high church party; insomuch, that Mr. Maturin actually wrote a novel, to ridicule him and the evangelical doctrines which were so eloquently taught in the Bethesda! Mr. Maturin, however, had no influence with people of piety; for though a clergyman, and a man of distinguished talents and acquirements, he spent his time and prostituted his splendid abilities in writing works of fiction, which made him better known in the theatre and haunts of fashionable dissipation, than in the church or circles of piety.

But in order to give you a correct and lively idea of the situation of these two parties, as I then beheld them, I will relate an anecdote, which I had on the spot where it occurred, and from the most unquestionable authority.

The Rev. Mr. B——, one of the Episcopal ministers of Dublin, was descended of a wealthy and distinguished family. After passing through Trinity College, he and his brother chose the pulpit and the bar, as offering an honourable competency, if not affluence, upon which to support the credit and dignity of their families. To the visions of the one, there were perhaps the fame of a Curran and the honours and emoluments of a Clare or an Ellenborough, to allure him onward; and no doubt the other knew the value and the dignity of the Irish Episcopal livings, in all their gradations, from one hundred, up to sixty or eighty thousand pounds annually.

They were not disappointed; for their talents, together with their paternal patronage, raised the one to the bench, of which he is a distinguished ornament; and the other to one of the best clerical livings in the metropolis of his country. Mr. B—— was identified with the high church party, of which he soon became a favourite. In the pulpit he was a Demosthenes, eloquently moral—On the turf he was a jockey, of no mean pretensions—In the circles of fashionable resort he was the leader of the revels—In a word, he was first and last at the card-table, and longest and deepest in the debauch.* Notwithstanding all this, such was the amiableness of his disposition and the brightness of his talents, that many pious people loved him, wept for him, prayed for him. In the very midst of his dissipation and profligacy, he received an anonymous letter, evidently from the pen of a female, and one too of no ordinary parts or piety, upon the subject of ministerial character and conduct. In this letter he was depicted in lively colours, as he *might* have been and as he *was*. The writer presented to him the picture of a man, with his talents, and family influence, and professional opportunities, leading a beloved people onward and upward in piety, until, disembodied, they should appear with him, and be gems in his brilliant crown of glory in the upper sanctuary: and on the reverse, she painted him as leading them downward, to those regions of despair where every lost soul that once belonged to his unfed fold, like a burning poisoned arrow, would transfix him with unutterable anguish, for ever and for ever. He had never seen himself before, and he was now deeply shocked at the sight. A pitchy cloud enveloped his startled and astonished mind, from which conviction flashed upon him—while above it, he heard in paleness and trembling the voice of God, as if in wrathful thunder. The result is anticipated—the race course—the mas-

* Let it not be supposed that this colouring is too high; for I personally knew a dean of the church, holding two large and wealthy parishes, who not only kept race horses and had a course on his own premises, but on several occasions rode his own horses. Nor was this the worst of his character; for after the death of his wife, he kept a *concubine*, at a little distance, who had a family by him, and for whom I never heard any other name than "the Dean's Miss."

querade and the card-table were deserted—the morals of Seneca were warmed and enriched with the mighty doctrines of revelation; and he came forth in reality the man of God, able, eloquent and faithful. His deserted church soon became crowded; the pious hailed the change with joyful delight; while the world and his pseudo friends stood back, in a sort of angry and disappointed astonishment. From this time, he became obnoxious to the ultra churchmen, and identified with the evangelical party, among whom he continues a distinguished ornament. But I must not withhold the romantick part of his history. After being long defeated, he at length discovered the lady who had been instrumental in reclaiming him, and in her he found a "help meet," of a distinguished family, cultivated mind, and genuine piety. In this lady he indeed found a bright beam of happiness, but alas! it was very transient; for when I visited this man of God, he sat beside his little ones, a widowed father in the prime of life.

The Rev. Mr. B——, of Belfast, curate of St. Ann's, was a man of similar spirit. Possessing an independent fortune, he preached only for the love he bore to souls. He gave his salary, just as he received it, every six months, into the treasury of the poor house. He was pious, eloquent and indefatigable to promote vital godliness. But he preached the doctrines of the 39 Articles, according to the unsophisticated obvious meaning of their language, and this gave offence to the high church party:—he raised his voice and the discipline of the house of God against Sabbath travelling and visiting, and this increased the offence; till, to crown the climax of his offending, he had the assurance publickly to reprove the Marchioness of Donegal, for bowing and smiling to her friends, as she walked up the aisle to the altar, on a communion Sabbath—this terminated in his dismission from the parish.

Although the religious horizon of Ireland was very dark, yet during my visit to its metropolis, I beheld appearances which told me that it was like the gross darkness, that in the natural world precedes the morning light. The Bible and Tract Societies were in full operation, pouring into the community a continuous stream of gospel light—The "Hibernian School Society," was silently, but surely, undermining the errors of papacy; and the "Irish readers," who travelled from cottage to cottage, reading the scriptures in the Irish language, were preparing the way for the march and progress of religious truth. These things, together with the eloquence and piety of the low church party in the establishment, seconded by the exertions of many among the dissenters, whose talents proclaimed them worthy of being the countrymen of the Floods and Kirwans and Grattans of other days, and whose exalted and Catholick piety hallowed these talents, conspired to picture, in no very distant prospective, better days for the Irish Zion. And such has literally been the case. Does not every British arrival tell us of the accomplishment of these anticipations, in the wonderful triumph of evangelical truth, among that superstitious and degraded people, who were almost divested of their understandings by their own hierarchy; as they had been literally *peeled* of their substance, by the "tender mercies" of the national establishment. Such a work of grace as is going on at this moment in Ireland, among the Roman Catholick population, has not been known perhaps, since the days of the reformation. And this work may in a great measure be attributed to the agency of the evangelical party in the established church. Upwards of two thousand Catholicks have publickly recanted their errors; and from my personal knowledge of the character and habits of that people, and the influence of their priesthood over them, and the heavy weight of ignorance under which they groaned, I hesitate not to as-

sert that these are two thousand miracles, which testify to the reality of evangelical religion; and tell, to my ear at least, more loudly concerning the near approach of the millennial glory of the church, than any other occurrence of modern days. "It is the doings of the Lord, and it is marvellous in our eyes." To him be glory and power and dominion, for ever and ever—Amen!

A PLEA FOR THE WEST.

In our number for December last, a communication was inserted under the above title. The writer, who is a resident and a minister of the gospel in one of the most western states of the American union, intimated an intention to send us a series of papers, relative to ministerial labours and missionary operations in the region where he resides. He has recently informed us, that ill-health, and his numerous and pressing duties, had prevented the execution of his purpose, till the time at which he forwarded the following article. We wish him to know that we should like to see a copy of a sermon which he lately published.

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Mr. Editor,—In the absence of true courage, the prosperous issue of a hazardous enterprise sometimes depends upon ignorance of its dangers. When, however, repeated exertions are necessary to success, true courage is indispensable. Inexperienced soldiers may, by partial statements, be induced to undergo the privations of one campaign, or brave the dangers of a single battle; but if they are influenced by no innate nobleness, their warfare will probably terminate with the first experiments.

To the gospel minister, the western country presents a field of the most extensive usefulness. Yet here, humanly speaking, the transient efforts of an hour must be abortive. Nothing less than the most diligent, skilful and continued culture can ensure the harvest. Difficulties and obstacles exist in the moral, as numerous and appalling as in the natural soil; and resolution as determined, and perseverance as indefatigable, must be possessed and exercised, by the cultivator of the one, as well as of the other. It is apparent, then, that to labour in this region, with a reasonable prospect of any permanent usefulness, a clergyman, to talents and learning and ardour, must add much wisdom, great piety, and unweariable patience.

Perhaps ministers of the gospel too often engage in their work with a zeal excited, and for a time supported, by the novelty of the service, the applause of friends, and the unwarranted hope of a large and immediate reward of ministerial exertion. With us, zeal thus enkindled and nourished, must be speedily cooled, or entirely extinguished. Novelty soon ceases; compliments are scarce; the field of labour is obscure; the ground is as yet to be broken, the seed to be sown, and the harvest apparently distant, if not uncertain.

The minister coming hither, must possess the requisites of a foreign missionary. He must be constrained by the love of Christ: for although not liable to bodily danger from persecution, yet the sacrifices to be made by the class of men now to be addressed, will call for no ordinary share of a martyr's spirit. Yet all this notwithstanding, let the highly gifted minister of Christ contemplate the decisive influence to be exerted in our happy republick, by the free states beyond the mountains; when, at no very distant period, our woods and plains shall have become dense with millions—an influence, which, according to the character of the subsequent generation, may materially aid, either to uphold or cast down the pillars of the political fabrick. Let such a mi-

nister, in a word, look beyond the present, to the future destinies of his country; and let him, inflamed with the hallowed fire of philanthropy and patriotism, resolve, that to aid in handing down to posterity all the numberless, inestimable, and blood-bought blessings of his country, he will come and labour, and DIE in the west.

With a view to exhibit a few of our peculiar difficulties, and to discourage too sanguine hopes of immediate visible success, and that none may come hither unadvised, a detail of some particulars will now be presented.

In addition to other qualifications already named, a minister removing to the western states, should have a good physical constitution.

Debility, the consequence of sedentary habits, may indeed be removed by our active mode of life. But the occasional and unavoidable hardships of most ministers—of missionaries especially—must be ruinous to persons labouring under certain maladies. The greatest danger, it is believed, does not lie in the reputed unhealthful atmosphere of new countries; for as far as the writer's experience extends, with the exception of a few situations near rivers, the proportional amount of sickness and death is not greater in the new than in the old states. And even in the places excepted, the greater mortality is owing in no small degree to temporary causes. The occasional and unavoidable exposure and fatigue, in the less salubrious regions, is the true source of much sickness and death: and from these trials the minister cannot be exempted. Many a dreary mile must he traverse, from dawn to twilight, sometimes along the entangled *trace* of the Indian, or through the high grass of the *prairie*, exposed to the copious sprinkling of the morning and evening dew; and often along miry roads, where he must be covered with mud and water, and not unfrequently be subject to abundant showers, and to the water of the swollen streams. At night, no commodious inn awaits him, at which he may surrender his horse to an ostler, and betake himself to the comfortable conveniences within. The distant view of a *clearing*, is the only token that the forest is inhabited. Received with great hospitality and good will, he must yet remain, however wearied and famished, a long time, till supper is prepared; and after eating what sometimes demands the aid of a keen appetite, he must stretch his body upon a blanket, with his saddle for a pillow, upon the dust covered floor of an *unchinked* cabin, warmed and illumined by a huge pile of logs blazing in the capacious chimney. The next day it may happen that he would hail with delight even the shelter of the preceding evening:—but in vain; he may have to remain supperless all night, in the gloom and damp of the forest.

A minister here must be *able*, as well as *willing*, to preach in very unpleasant situations. At one time he must speak in the open air, at another in the door-way between several contiguous rooms, with loudness enough to be heard by all; practices very deleterious to a weak breast and slender voice. Sometimes he will have to endure extreme cold. It is usual, in some places, to kindle a fire, not *within*, but *without* a meeting house. Thither small parties of the *audience* are continually retreating, leaving the preacher shivering with cold, to address what may be deemed a sufficient number to represent the whole.

Many similar things might be named, to show the importance of a sound temperament of body in a western preacher: but these hints must suffice.

It is true that many places may be found in the *western country*, taking that phrase in its largest extent, free entirely from the preceding discomforts: nay, on the contrary, abounding with all essential

comforts. The remarks made in my several letters, let it be understood, have a very special reference to Indiana and Illinois. And even in these states, the things last mentioned are not of daily, although of frequent occurrence. The writer, in all these communications, is giving pretty much his own experience, and that of his intimate clerical friends: and hence, whoever comes hither, may rest assured that, sooner or later, in a greater or less degree, he must undergo all the privations, difficulties and dangers that have already been intimated, or may hereafter be named.

B. R. H.

Reviews.

ALEXANDER CAMPBELL'S NEW TESTAMENT.

(*Continued from page* 317.)

It is well known that the exhortation of Paul "to feed the church of God, which he hath purchased with his own blood," is shocking to the feelings of those who do not believe in the supreme Deity and true humanity of Him whose blood has satisfied divine justice for the sins of his people. It even wounds weak Christians, on account of its appearing to attribute blood and suffering to God, who is impassible. For this reason various transcribers and translators, ancient and modern, have softened down the Apostle's expression, by substituting, some one word and some another, which may not be so shocking to their feelings. Some of these transcribers and translators are adduced by the Unitarian Improved Version to prove that the word *Lord* is a better reading than that of the received text. Mr. Kneeland's Universalist Version also prefers the word *Lord;* and so does my opponent's edition of Dr. Doddridge's translation, without one marginal note or reference to the Appendix from any part of the chapter to show that he was not reporting the Dr. correctly. On this account, "A Friend to Truth" in "The Western Luminary," in noticing this alteration, says that my opponent "passes over it silently." This mistake was owing to the violation of a promise made by my opponent in his preface. His words are these, viz.: "Instead of crowding the margin with different translations and critical notes, we have placed them in an Appendix and made references to them at the bottom of the page." After having generally disregarded this engagement until he gets to the 224th page of his translation, he then refers to a note in the Appendix, which gives notice that he will violate this promise on a greater scale "in the subsequent books of the New Testament, than in the preceding," and assigns as a reason for this course, that so many references "at the bottom of the page" "would rather have disfigured the page." I confess that if his work were bespangled with asterisks and other marks as numerous as the instances in which he has altered his three great men, it would give his page some resemblance to whortleberries and milk: but the right way to remedy this evil, is not to conceal the alterations, but to remove them, by giving a fair copy of his Doctors. At present, however he saves his page at the expense of his veracity and honesty. Instead of making his notes plain for common readers, and opening them by distinct references, he makes them short, contracted, and, to most men, unintelligible; and then wraps up a great number of them in a bundle, not with the order of a pedlar's pack, but with the confusion of a rag-man's sack. With the exception of one little note of less than a line, all my opponent's notes on eight chapters now before me, are squeezed into one of these bales, to which there is

only one reference in the whole translation. Snugly enclosed in the centre of this astonishing hurra's nest, you find the following note, viz.: "v. 29. 'Church of God;' Dod. 'Of the Lord;' Griesbach." This I perceive to be a note on the 29th verse of something. Going very little farther back, I find "Chap. xx." This therefore must be the 29th verse of the 20th chapter of some book. Anxious to find the name of the book, I in vain explore this branch of notes to its source. Being disappointed here, I examine the batch of notes preceding it, and the one preceding that, until I have tried as many as you have fingers and toes, without being able to discover the name of the book to which one note belongs. Here he will say that this defect in the notes is supplied by the "references to them at the bottom of the page," where the text is found in the translation. This would have been the case in some measure, if he had performed his promise in making those references at the bottom of the page. But the text to which this note belongs, is on page 266. Here there is no reference, nor on any preceding page, nearer than 259, where another verse of another chapter gives occasion to refer to this mass of notes, seven pages before the text in question, and thirteen pages before the last text contained in the mass. After a tedious search you can discover that his "v. 29," means, not the 29th, but the 28th verse of the 20th chapter of the Acts of the Apostles; and that his "'Church of God;' Dod. 'Of the Lord;' Griesbach," means that Doddridge agrees with our Bible in giving the name of *God* to him who purchased the church with his blood, whereas my opponent had rejected Doddridge, and followed Griesbach, in substituting the word *Lord*. In answer to his detector in the Western Luminary, he defends this substitution by observing, "I said in the preface, I gave the most conspicuous place to that reading or rendering which I thought deserved it—and so it happens here." Yes, let it be remembered that he puts into the text of this new translation, whatever he thinks deserves it, and then publishes this compilation of a Unitarian Baptist, as the work of three Presbyterian Pædobaptist Doctors!!!

As my opponent in connexion with the above remark, gave his reasons at large, for supplanting Doddridge with another reading, indulge me with the liberty of paying a moment's attention to them. They are three. One is that Griesbach "decides in favour of the latter." Another is, that Ireneus "quotes it as in the new translation." A third is, that "the Syriac translation, the oldest in the world, has it *Lord*."

The two last reasons are alleged facts which he observes, "I [Mr. Campbell] added in my own mind to the authority of Griesbach." Thus my opponent, with all his professed opposition to creeds and confessions of human composition, is not yet escaped from human authority. In favour of a Unitarian translation of Acts, xvi. 30, he gives no other authority than that of Wakefield, a Unitarian writer: and in favour of a Unitarian reading of Acts xx. 28, he gives "the authority of Griesbach," whom the Unitarians claim.* Real Christians call no man Father; and they adopt a human creed, as they would preach or hear a human sermon; because they believe it to be founded on the scriptures. But many unregenerate persons receive this creed, as my opponent once did the Westminster Confession, upon no other ground than human authority; and they afterward reject it, as my opponent has done, because they prefer a Unitarian Master to any other. Here also it may not be improper to observe, as the writer in the Western Luminary has done, that the celebrated Nolan has proved

* That the Unitarians did claim Griesbach is true. But it ought to be mentioned, that he has, in the most solemn manner disclaimed them.—*Editor.*

that the *criteria* by which Griesbach has made his decision, are fundamentally erroneous, and Wakefield himself has decided against him in this instance.

In answer to my opponent's second reason, drawn from the testimony of one of the Fathers, in favour of his reading, I would observe that Middleton, who is not decided in favour of our reading of the passage, still says that "it is quoted or referred to by *a great many* of the Fathers."

My opponent's third reason exhibits, if I mistake not, a greater degree of moderation than he is accustomed to. He only says that, "the Syriac translation, the oldest in the world, has it *Lord*." Considering the liberties which he usually takes, we should expect him to claim the Latin Vulgate, which is the next oldest in the world; and the Arabic and Ethiopic, which are highly esteemed by some. Griesbach, my opponent's master, actually did claim the Ethiopic; in consequence of which his professed brother Wakefield, declared his testimony on this point, "*infamously false.*"—Yet it is not more false than the testimony of a certain translator, in claiming the Syriac Version in favour of his reading. The Syriac Version has neither his reading, nor ours, but a reading which is found in no manuscript, and which both parties consider unsupported by evidence. But my opponent, no doubt, thinks that he has as good a right to alter ancient translations as modern ones; and in this I agree with him.

Review of the fifth Article in the British Quarterly Review, published March, 1827, which exhibits the following title:—

"1. *Voyage of His Majesty's ship Blonde to the Sandwich Islands, in the years* 1824—1825. *London.* 1827.

"2. *Narrative of a Tour through Hawaii, or Owhyhee; with Remarks on the History, Traditions, Manners, Customs, and Language of the Inhabitants of the Sandwich Islands. By William Ellis, Missionary from the Society and Sandwich Islands. London.* 1826."

The review of the above mentioned articles, on which we propose to make some strictures, is far from being objectionable in all its parts. On the contrary, it contains some information which, to those who have not met with it elsewhere, will prove acceptable and interesting. There is also an apparent spirit of candour and moderation, generally diffused throughout the greater part of the article. This, however, whether intended or not, only serves to render the reviewer's misrepresentations of the missionaries and their operations, the more injurious. The wounds of an apparent friend are always the deepest and the most dangerous. There are also a number of errors in point of fact, which ought not to have found a place in a work which professes to communicate correct information on all the subjects of science and literature which it notices: and a dictatorial spirit characterizes a few sentences, which is the more offensive because, while the writer indulges it, he discovers that he is not qualified to judge of the subjects on which he dogmatically, and sometimes sneeringly decides.

We certainly should have taken no notice of this article in the British Quarterly Review, if its author had not done injustice to the American Missionaries; and the principal object which we shall keep in view, will be their vindication. We shall, however, not forbear to point out some errors not immediately implicating the missionaries, and communicate a few items of information, on points in which their concern is not exclusive. Every thing which is calculated to make the

Sandwich Islands, and the state of society there, better known, has become not a little interesting to the American publick.

The article in the British Review, it will be observed, embraces two publications, the first a "Voyage of His Majesty's ship Blonde"—the materials of which were furnished by Mr. Bloxam, the chaplain of that ship, and formed into a narrative by Mrs. Maria Graham: the second publication is a "Narrative of a Tour through Hawaii, or Owhyhee," by the Rev. William Ellis, a British missionary. The statements of Mr. Ellis appear to us, in all respects unexceptionable. He had as good an opportunity as any one could have, in the space of time which he spent on the islands, to make accurate observations. He and the American missionaries cherished toward each other the most fraternal feelings, and their representations, on all subjects which they treat in common, are perfectly harmonious. Mr. Bloxam, too, the chaplain of the Blonde, never exhibited, so far as we know, any hostility to the missionaries, while at the islands. Our pages have heretofore shown that he treated Mr. and Mrs. Stewart in particular, with marked attention and courtesy. But his visit was so transient, that supposing him to have been the most diligent, acute and impartial observer in the world, it was impossible that he should be qualified to form opinions entirely correct, in relation to many things which he saw—things which to him were perfect novelties, bearing no resemblance to European objects, customs and manners, with which alone he had been familiar. But Mr. Bloxam was not, in fact, the best qualified observer of men and things at the Sandwich Islands, that might have been found among Europeans. He was more of a classick scholar and a poet, than either a philosopher or a Christian divine. He never impressed the native chiefs, to say nothing of the missionaries, with any conviction of his personal piety. He was a gentleman of considerable genius and erudition, clothed with the clerical office; but by no means devoted to clerical studies or professional duties—By office he belonged to the church, by inclination and habit to the world. Now he, with Mrs. Maria Graham and the British Reviewer—we wish it may be distinctly noticed—are the parties with whom we are at issue. It may be there are those who will say, "the editor of the Christian Advocate makes his statement of facts to the publick on testimony, the British Reviewer has done the same, and who can tell which party is the most worthy of credit?" In regard to this, we remark, that our testimony is from three eye witnesses, Mr. Ellis, Mr. Stewart and Mr. Loomis; on the other side there is but one eye witness, Mr. Bloxam; unless, indeed, Captain Beechy, whom the reviewer occasionally quotes, may be considered as a second. Again; our witnesses are men who resided for a length of time on the islands, and had constant intercourse with the natives, and could not but be intimately acquainted with their entire state, feelings, manners and habits; their witnesses were transient visiters, who could know them only partially and superficially. Again—the allegations in the British Review, unfavourable to the missionaries, are the very same in substance with those lately laid to their charge by their enemies now at the islands, and which, as shown in our last number, Captain Jones and his officers, after having the parties face to face, have pronounced to be utterly false and groundless. Without, therefore, adverting to the personal character, or probable veracity of the witnesses, or if we suppose that in these respects they are all on a footing, we think that no impartial person can refuse to admit, that our testimony is decisively more worthy of credit than that by which it is

opposed. In addition to all, if we make, as we expect we shall, the reviewer convict himself of error and ignorance, in some particulars, it will of course render his statements in other instances suspicious, and of little authority. We ought to remark, in justice to Mr. Bloxam, that as the account of his voyage was not published by himself, he may not be fairly responsible for all that Mrs. Graham has inserted in her narrative. The reviewer himself seems to doubt whether "we really have the narrative in its original state."

Mr. Stewart has at length rendered us the aid which we expected from him.* We shall insert his letters at length; and subjoin to each where we judge it proper, the additional information we have received from Mr. Loomis; with such remarks of our own, as the topicks discussed may appear to demand. We shall also take some notice of certain parts of the British Review, to which Mr. S. has not adverted.

In page 420, speaking of the renowned Captain Cook, the reviewer says, "it has been fully proved that his death was the result of a misunderstanding; that there was not the slightest intention of injuring a hair of his head; that on the contrary, the veneration bestowed on him, both before and after his death, fell little short of a desire to render divine honours to his person and his memory." This representation is not, we believe, materially incorrect. We are assured, however, that the statement made by the natives to the missionaries was, that they actually worshipped Captain Cook before his death; and that he knew of and permitted the worship. Now, we believe that Cook was one of the most able, as well as successful of navigators, and that modern geography is indebted to him, more than to any

* The letters of Mr. Stewart, which, as he states, "were originally intended to be addressed to us," and we will add, were prepared at our instance, have first appeared in the Boston Daily Advertiser, addressed to Jeremiah Evarts, Esqr. Cor. Sec'y of the Board of Foreign Missions. We submit, for an explanation of this proceeding, the following extract of a letter from Mr. Stewart—remarking that Mr. Loomis was manifestly in error, in supposing that the communications of Mr. Stewart could not reach us in time for our August number. We wish he had recollected that the information with which he kindly furnished us for our last number, was given on the 28th of June, eight days later in that month, than the day in July on which Mr. Stewart states that he returned to Boston, after at least his first letter had been prepared for the press. We only add, that in introducing the letters into our pages, we think it most proper not farther to mention either our own name or that of Mr. Evarts.

"*Boston, July 23d*, 1827.

"My very dear Friend,

"Immediately on my return from Maine I began the letters promised on the Quarterly. Before any two of them were prepared for the press, I was obliged to commence another tour of several days, as agent. I did not return till the 20th, and Mr. Loomis told me it was too late to forward any thing for the August number of the Advocate—I did not think it so important, as it otherwise might have been, from your having already so well met the publick sentiment on the point, and had the means of successful warfare in your possession. All my advisers here agree, that as you have opened the subject in the Advocate, it is not necessary that my letters should remain unpublished till the September number of your work; and as they are now ready for the press, it has been determined to publish them immediately, in one of the daily papers of this city. In copying them, therefore, I have addressed them to Mr. Evarts, to be disposed of as he thinks proper. I will forward the papers every day to you as they come out—perhaps the first two or three may yet be in time for your purpose. In introducing them into the Advocate, as they were originally intended to be addressed to you, if you think best, insert (it is my request, you recollect) your own name in the address, instead of Mr. Evarts, thus—"*To the Rev. Dr. Green—My dear sir, &c. &c.*" with a note at the bottom of the page, saying that Mr. S. has also addressed a copy of the letters to J. Evarts, Esq. as the Cor. Sec'y of the Board of Foreign Missions."

other individual. Yet if he suffered himself to be regarded and treated as a deity, we recognise the marked justice of the God of the whole earth, in permitting his idolaters to become, unintentionally, the destroyers of their false god—He has not been worshipped since his death.

The first two letters of Mr. Stewart are as follows.

—

Boston, July 9, 1827.

My Dear Sir—Early after the arrival, in this country, of the March number of the London Quarterly Review, my attention was directed to an article it contains, relating to the Sandwich Islands. The Review of a "Voyage of his Majesty's Ship Blonde, in the years 1824–1825," is made an occasion of presenting to the publick the characters, instructions, and influence of the American Missionaries residing at the Sandwich Islands, in a most erroneous and unjust light, and of conveying impressions of the design and result of their establishment there, as unfavourable as they are unfounded.

The legitimate ends of a literary review are, by able and candid criticism, to improve the publick taste; by the presentation of correct sentiments, to guide the publick judgment; and by a facility of circulation, widely to disseminate knowledge, derived from authentick sources. If these are the principles by which the editors of the London Quarterly are governed, they cannot but desire the correction of any false statements, and the removal of any false impressions, made through their instrumentality: if these are not the principles by which they are actuated, when chargeable with such statements and such impressions, they deserve to be publickly exposed.

I was prevented writing, immediately, to you, Sir, on the subject, by an illness of some continuance, and afterwards deferred doing it, from an expectation of speedily receiving a copy of the "Voyage of the Blonde." I was desirous of knowing, how far that work gives authority for the accusations and abuse of the Review; but not having yet been able to obtain the volume, I will, without further delay, place before you the personal knowledge I have of all the facts and circumstances adverted to in the article specified, with full permission to make whatever use you may think desirable of the communication.

I do not hesitate to assert, in the firm confidence of proving the truth of the assertion, that the Review, so far as it relates to the American Missionaries, is chargeable with *gross error*, *misrepresentation*, and *falsehood*.

Error in point of fact, is stamped on the very first pages of the article. For some object—and no other is discoverable, than that of wresting from the American Missionaries, the credit of having introduced the religion of the cross at the Sandwich Islands—the writer, supported, as it appears, by Mrs. Graham, (a lady employed, by the publisher of the voyage, to prepare the work for the press from the notes of the Rev. Mr. Bloxam, chaplain of the frigate,) says, p. 424, that Christianity "was planted (at the Sandwich Islands) by the *spontaneous will* of the *natives*, before any mission even of persuasion had reached them."

This declaration immediately follows an account of the destruction of idolatry by the young king Riho Riho; and is predicated on the baptism of two of his most distinguished chiefs. The whole sentence reads thus: "From this moment (the overthrow of the idols and the burning of the temples) two chiefs possessed of great power and influence, Karaimoku (better known by the assumed name of William Pitt) and Boki his brother, re-

solved to take the first opportunity of solemnly and openly professing Christianity; and accordingly, when Captain Freycinet touched at the Sandwich Islands in his voyage round the world, these two chiefs were baptized by the chaplain of his ship; and thus (to use the words of Mrs. Graham) Christianity "was planted by the spontaneous will of the natives, before any mission even of persuasion reached them. It was not till the following year that the American Missionaries landed on the islands."

Now, Sir, let us for one moment examine this statement. The French corvette Uranie, under the command of M. Freycinet, arrived at the island of Hawaii (Owhyhee) on her voyage round the world, on the 8th of August, 1819; she sailed again on the 16th of the same month, and after a visit of a few days at the islands of Maui and Oahu, took her final departure from the group, and pursued her homeward course by Cape Horn. The destruction of idolatry, and the abolition of the tabu system, did not occur till late in the month of November following. How can these two facts, with their dates established by incontestable record, be made to agree with the statement in the Review?

Had the writer of the voyage given the dates of the incidents, the sentence would have read thus: "From the moment of the abolition of idolatry *in November*, 1819, two chiefs, Karaimoku and Boki, resolved to take the first opportunity solemnly and openly to profess Christianity: and were, accordingly, *baptized on the 15th day of the preceding August*, when Captain Freycinet touched at the Sandwich Islands!"—Here, if in no other place, the author must plead guilty to a charge either of error wilful and deliberate, or of ignorance inexcusable in one of such high pretensions and positive spirit.

The truth of the circumstance, to which the Reviewer has reference, is simply this: The Roman Catholick chaplain attached to M. Freycinet's vessel, was in the practice of baptizing natives at many of the islands visited by that navigator, from a belief that even uninstructed heathens, though utterly ignorant of the nature and design of the ceremony, would, by it, be rescued from endless perdition. It has been boasted of him, by persons holding the same religious creed, that he thus saved the souls of many thousand islanders during the voyage. On his arrival at the Sandwich Islands, the same motive led him to baptize many there. Karaimoku, though still in all the darkness and degradation of open idolatry, was of the number. A minute account of this baptism is given in the voyage:—but no mention is made of any request, on the part of Karaimoku, for the administration of the rite—nor is it intimated, that he appeared in the least impressed with the importance and solemnity of the ordinance. On the contrary, it is expressly stated, that no one of the chiefs present, manifested much interest in the transaction. And M. Arago, after exhibiting the whole ceremony to his readers as a religious farce, adds a comment on the performance, sufficiently indicative of its character, in the following words:—"After exchanging presents with M. Freycinet, the Minister Pitt took his leave; and, furnished with his *passport to Paradise*, went home to his *seven wives*, and to *sacrifice to his idols!*"—See Arago's Letters on M. Freycinet's Voyage.

Christianity would have been introduced as "*solemnly*," and as directly, by the "spontaneous will of the natives," had the zealous priest, in place of Karaimoku, baptized the idols which still continued to be the objects of his wor-

ship, and thus converted the images themselves, from logs of wood to saints of the calendar.

The exposure, however, of this statement is unimportant, except as a proof of the error in which the whole article abounds. My next letter will embrace a topick, more intimately connected with the reputation of the Missionaries.

Yours, &c.

C. S. Stewart,
late of Sandwich Islands Mission.

Boston, July 10, 1827.

My Dear Sir,—In the same paragraph of the article in the London Quarterly, to which I directed your attention yesterday, the spirit of vituperation, at last so unsparingly bestowed on the American Missionaries at the Sandwich Islands, is exhibited in a sneer, connected with the name of the principal Island of the group.

This name has been generally written and pronounced *Owhyhee*—a sound differing essentially from the name of the island, as spoken by the natives themselves. On gaining a knowledge of the language, the Missionaries were fully persuaded of this fact; and when it became necessary to fix the orthography of the word, they determined, rather than force upon the Islanders an arbitrary foreign usage, to adhere to the simple sounds composing it as pronounced by themselves, and wrote and spoke the name in a manner intelligible at once to the whole population, and conformable to the genius of their tongue. The change in the spelling thus induced, has led the Reviewer to assert, in connexion with a most convincing proof, *in parenthesis*, of his prerogative to decide the merits of the case, that this word, (Owhyhee) "by a silly affectation of *Italianizing*, as they call it, the language and proper names, *(the letter w in Italian!)* the American Missionaries are pleased to spell *Hawaii*."

The contempt lurking in this sentence fails of its object. No missionary at the Sandwich Islands ever gave the reason here assigned, for altering the orthography of any word in the language of the country—such a reason never crossed the brain of any of their number, and silly indeed is the credulity of the writer, in believing so improbable a fabrication to be true.

One important and salutary consequence of establishing a Christian Mission, at the Sandwich Islands, has been the introduction of letters; and a first effort of the missionaries was the reduction of the language to a written form. As soon as practicable, an alphabet containing the requisite number of letters, was chosen from the Roman characters; and, instead of the English sounds of the vowels, those given to them, in the principal languages of the continent of Europe, were adopted. It was made a radical principle of this alphabet, that each letter should have but one invariable sound; in the oral language it was ascertained, that every syllable ended with a vowel. And following these three simple rules, the Missionaries, in writing the name under discussion as spoken by the natives, necessarily and rightly spelled it *Hawaii*—a word of three syllables, accented on the second: *Ha* pronounced as in hazard, *wai* as wi, in wild, and *i* as ee in bee.

The *o*, which had previously been attached to the name, was satisfactorily discovered to be only the sign of a case, and not a part of the proper noun. The islanders were heard to say, *No Hawaii, I Hawaii, Mai Hawaii*, as well as *O Hawaii:* making the regular declension of the noun Hawaii,

Nom.	O Hawaii,	Hawai.
Poss.	No Hawaii,	Of Hawaii.
Obj.	I and Mai,	To and from Hawaii.

The missionaries had but slender helps in forming their alphabet. The labours of Professor Lee, of Cambridge, England, were not known to them; and Mr. Pickering's alphabet

for Indian languages was not published. It is a sufficient proof of their intelligence and judgment in this matter, that the Hawaiian alphabet is formed precisely on the same principles as the alphabet of the New Zealand language, proposed by Professor Lee, one of the most distinguished philologists in Europe.—The vowel sounds are the same, also, as those in Mr. Pickering's alphabet, which he formed for writing the Indian languages of the American continent, and which, as I am informed, is strongly approved by Mr. Duponceau, of Philadelphia. These three alphabets, viz. Professor Lee's, Mr. Pickering's, and that of the American Missionaries, were formed independently of each other; and yet they agree substantially, if not perfectly—all their vowel and dipthongal sounds, at least, are the same.—On this subject I speak with freedom, as the alphabet was in use previous to my arrival at the islands.

Does it appear, then, sir, to have been a "silly affectation," or to have been good sense, that led the Missionaries, in presenting a written language to the people of those islands, to give them their own names of persons and places, in forms analogous to the orthography of their whole tongue, rather than attempt to introduce anomalies, arising from the mistakes and carelessness of foreign visiters, and which would have been intelligible to them only as terms, by which the inhabitants of other countries designated their persons and islands?

It would have been more kind in the Reviewer, as a gentleman, before thus casting his contempt on the Mission, to have informed himself from the volume before him, "Ellis's Tour through Hawaii," of the true cause of the change he ridicules; and more ingenuous in him, as a scholar and critick, to have mingled with his animadversion, had he still thought it merited, one word of commendation on the assiduity and facility, with which an unformed and savage tongue has been clothed, and so placed before its possessors, that thousands, in the course of three or four years, are capable of reading and writing it, and tens of thousands are, by it, daily making advances in the elements of knowledge.

In this connexion, I would advert for a moment to a charge in another part of the article. That the preachers at the Islands, "from the nature of their education," are unfit to instruct the natives in the doctrines and duties of religion; and are frequently not a little puzzled by the remarks and questions of their simple hearers. As I have no longer the happiness of being one of the number of those preachers, I may, without an offence to delicacy or propriety, protest against the truth of this assertion. The missionaries make no claim to the character of learned and scientifick men:—it will not be contended that they are accomplished scholars, and erudite philosophers; but all who know them, will not hesitate to deny the allegation of the Reviewer. The ministers of the Gospel who first landed at the Sandwich Islands, and those with whom I was more especially associated, in leaving this country, three years afterwards, were all men of liberal education. For nine years at least, before their embarkation from America, they had been pursuing a regular course of classical, collegiate and theological study, at the first literary institutions of our country. They bore with them, to their distant destination, the respect of their tutors and professors, for good native talent, and for attainments in literature and science, equal to those of their fellow-students; and as a body, they are as well fitted for the stations they occupy, as the clergy of England and America are for their duties at home.

In my next I will notice some of the misrepresentations of the writer.

Yours, &c.

C. S. Stewart,
late of Sandwich Islands Mission.

In addition to what is said in the former part of this last letter, relative to the formation of an alphabet for the language of the Sandwich Islands, Mr. Loomis has given us some additional information. The missionaries, in consequence of becoming more familiar with the language of the natives, have been able to improve the alphabet; and if we rightly understood Mr. L. these improvements are to be introduced in the printing which he is to execute in this country. These improvements were agreed on in a meeting of the missionaries held for the purpose, and are as follows—the letters *b*, *d*, *r*, *t*, *v*, hitherto used in writing the language, are hereafter to be entirely discarded; and *p* will be used in the former place of *b*, *l* for *r*, *k* for *t*, and *w* for *v*—*d* has never been much used, and will hereafter be wholly dropped. The words Kalaimoku and Honolulu, in our last number, were printed conformably to this change in the alphabet. The truth is, that in a language merely oral, and uttered only by barbarians, it is exceedingly difficult to catch the exact sound of the words and reduce them to written speech; and, indeed, there is among such a people a real variation in the pronunciation of certain words, and one variety is considered as good as another. Mr. Loomis wrote down for us no less than sixteen variations of the word Keálakekúa—the English of which is *the road of the god*—referring to the place where Captain Cook was killed. No one of these varieties, Mr. L. stated, was considered by the natives as preferable to another.

We shall find another place to add something on the subject which Mr. Stewart touches in the latter part of this letter. His third letter is as follows:—

Boston, July 12, 1827.

My Dear Sir,—The writer of the article on the Sandwich Islands introduces a notice of the great volcano of Hawaii, by representing the superstitious dread of that phenomenon among the people, as altogether invincible. "On the votaries of this particular superstition," he says, "the missionaries were unable to make the least impression." "*It was in vain they set up Jehovah, as they were wont to do, in opposition to Pele, the goddess of subterranean fire.*" "The king with all the assistance of his chiefs, and all the endeavours of the missionaries, strove and strove in vain to put down her worship: nothing was ever able to expel the belief, that when offended, she visited the children of men with thunder, lightning, earthquakes, and streams of liquid fire—the instruments of her mighty power and vengeance."

This representation, sir, is far from being correct. The superstitious fear and worship of Pele, the presiding deity of volcanoes, gave way, as readily as any other, to the instructions of Christianity. Her highest power, and most deeply rooted influence, were confined, in a great degree, to the inhabitants of the districts of Hawaii, peculiarly exposed to exhibitions of volcanic action; especially to the regions in the immediate vicinity of the great crater of Kirauea. This section of country is more remote from the earliest missionary establishment, than any other in the whole cluster of islands; and not till three years after the arrival of the first missionaries, did a single ray of Christian light ever penetrate the darkness of its dwellings. It is no matter of surprise then, that, with the marks of former desolating eruptions on every feature of their land—with volumes of smoke, rising from the hideous gulf by day, and fires glaring against the clouds of heaven by night, ever in their view, the natives here should still have remained subject to the terrors of ignorance and idolatry, and have offered constant sacrifices of propitiation to the power, thought by them to control so truly fearful an object.

In the summer of 1823, a party of missionaries, in making the tour of Hawaii, visited this volcano.—They were the first who ever approached it with boldness, in total disregard of all the rites of Pele, and in defiance of the threats of her priests and people. They ate, without hesitation, of the forbidden fruit, growing on her immediate territories,—slept on the brink of her dwelling, and descended into the depths of her imaginary abode. The impunity with which these supposed aggressions were made, gave weight in the minds of the islanders who witnessed them, to the assertions of the missionaries, that no supernatural being resided there, and that the whole was only a sublime exhibition of the power of Jehovah—the Creator of the heavens and of the earth, and the only living and true God. And the acknowledgment—"Great, indeed, is the God of the foreigners—weak is Pele," then fell from the lips of many. In the course of the succeeding year, other members of the mission visited the crater again, and again; measured its circumference above and below, calculated its depth, passed over its terrifick bottom, and, without injury or accident, explored every accessible part; and thus renewedly demonstrated to the natives the folly of their groundless superstition.

Early in the year 1825, Kapiolani, one of the most distinguished of the female chiefs, determined to visit a missionary station, then but recently established, at Waiakea, now Byron's Bay, on the eastern coast of Hawaii. Her route across the island led her to the crater of Kirauea. As she approached this object, she entirely neglected all the observances enjoined by the priestess and votaries of the goddess, and openly reproved them for their idolatry. In vain they denounced against her the anger of their deity. Kapiolani replied, she had no fear of Pele—that the fires of the volcano were the work of Jehovah, and he only was her God. She soon, thus, put the idolatrous party to silence and shame; and ventured, not only to the edge of the tremendous chasm, but, accompanied by a missionary, descended several hundred feet into the abyss, and in evidence of the truth of her declaration, composedly worshipped God, from the midst of one of the most terrible of his works.

This scene, the author of the Review sketches with a glowing pencil; and to it, he directs the attention of his readers, with great enthusiasm. Kapiolani is presented, in bold relief, as the daring philanthropist—the enlightened philosopher—the devout and heroick Christian, by one courageous act, freeing her people for ever, from a cruel bondage of fear.

The character of this chief is indeed worthy of admiration; and the firmness and intrepidity, exhibited at the volcano, in her contest with the worshippers of Pele, merit high encomium. They did much towards the overthrow of the remaining power of the false goddess, and greatly strengthened the faith of those, who had previously burst the chains of that superstition. A principal object, however, in adverting to this incident, is, to notice the very strange use to which the whole is applied, by the reviewer. Instead of pointing to Kapiolani as one instance, at least, of the highest success of the missionary enterprise, in the dignity, intelligence and piety manifested by her, he makes the introduction of her character, merely an occasion of renewedly casting contempt on the missionaries: points to her as being more wise than her teachers, and, by "a simple, practical explanation of the power of steam, as having done more to weaken the belief of the votaries of Pele, than could have been done by five hundred sermons!"—Immediately following which, we have the broad but unsupported

assertion, that "*the missionaries in this quarter have not, indeed, displayed much common sense in their methods of proceeding.*"

When the American missionaries arrived at the Sandwich Islands, in the year 1820, Kapiolani was as ignorant, dark-minded and superstitious as any of her fellows. She was intemperate, and dissipated in all her habits, and in her whole character, as widely as possible, different from the portrait of her given in the Review. By what means, I would ask, was the transformation accomplished? By what means was she freed from the ignorance and superstition of all her preceding life? How was she rescued from drunkenness and debauchery and every vice? How did she become an enlightened philosopher, and a devout and resolute Christian? Only by the daily instruction, and unwearied labours of the missionaries. She was among the very first of the nation, to give attention to the elements of learning—among the very first to render credence to our religious faith and to put in practice its moral precepts, and among the very first to exhibit in her life, the sobriety, purity and dignity of a Christian. Long before her visit to Kirauea, she had learned from the missionaries, that the volcano was a natural phenomenon, whose action was readily accounted for on known principles of philosophy, and in approaching its fires, and descending into its bosom, she had their repeated example to induce and encourage her to the enterprise.

Yours, &c.

C. S. Stewart,
late of Sandwich Islands Mission.

(To be continued.)

[We have so occupied our space, that we have no room in our present number for short notices of recent publications, and a list of new ones.]

Literary and Philosophical Intelligence, etc.

The Correspondence of Fenelon, collected by the Abbe Caron, in France, Germany, and the Low Countries, has been recently published in seven volumes. It is said that this Correspondence, which is almost exclusively printed for the first time, reflects the highest honour on Fenelon, and proves that there was a greater conformity between Bossuet and him than is generally imagined.

In some of the agricultural districts of England, moveable circulating libraries have been established, so that the whole of a large surface of country may be supplied by a single stock of books.

Sir Everard Home has lately communicated a paper to the Royal Society of London, entitled "An Examination into the Structure of the Cells of the Human Lungs, with a view to ascertain the office they perform in Respiration, illustrated by Microscopical Observations, by J. Bauer, esq. F. R. S." The author's chief object in this paper appeared to be, the disproval of the usually accepted chemical theories of respiration, and to show that air, or, at least oxygen, is actually absorbed in that function. This view of the subject he principally founds upon the anatomical structure of the air cells, respecting which some new facts are brought forward.

A French geologist has discovered, that in the southern parts of France there exists an extensive stratum of marine calcareous earth, above the grosser calcareous earth, which has hitherto been considered as the last deposit of the sea.

By various experiments which have recently been made in France, with an apparatus of great nicety, constructed for the purpose, it appears, that the compression of liquids produces a disengagement of heat, which is capable of being measured. Water, subjected to a pressure of twenty atmospheres, gives out a fiftieth part of a degree of heat.

It has been doubted, and that by some able natural philosophers, if the specific heat of every kind of gas submitted to a certain pressure, be the same. The result of some experiments made by Messrs. Delarive and Marcet, and communicated to the Academie des Sciences, proves that it is so.

Mr. Disbrow, in boring for water in Jacob street, in the city of New York, reached, at the depth of one hundred and twen-

ty-five feet, a *mineral spring* strongly impregnated with salt. It is said to be similar in its taste and properties, and equal in efficacy, to the Congress Spring at Saratoga. A chemist of New York has analysed it, and the following statement is the result of his examination :—

Carbonate of iron	Held in solution by carbonic acid.	0.71
Carbonate of lime		2.49
Carbonate of magnesia		0.80
Muriate of magnesia		4.75
Muriate of soda		91.98
Sulphate of magnesia		3.00
Sulphate of soda		0.30
Resinous matter		2.50
Carbonate of soda and free carbonic acid, not determined as to quantity		0.00
In a wine pint		46.53

Compression of Water.—The following are the results obtained by Mr. Perkins, from experiments on the progressive compression of water, with high degrees of force, and by him communicated to the Royal Society of London. The column of water is one hundred and ninety inches in height; and the pressure of one atmosphere is, of course, estimated at fourteen pounds.

Atmospheres.	Compression in inches.	Atmospheres.	Compression in inches.
10	0.189	200	2.440
20	0.372	300	3.339
30	0.543	400	4.193
40	0.691	500	4.987
50	0.812	600	5.907
60	0.956	700	6.715
70	1.056	800	7.402
80	1.087	900	8.243
90	1.288	1000	9.002
100	1.422	2000	15.833
150	1.914		

Depth of the American Lakes.—Lake Erie has thirty-five fathoms of water above its lowest bed, though it is not often more than twenty-five in depth. Lake St. Clair is shallow, scarce exceeding four fathoms. Lakes Huron, Michigan, and Superior, are in places nine hundred feet deep, sinking about three hundred above the level of the ocean. It is stated that Lake Ontario is now three feet higher than usual; the rise is attributed to the melting of the heavy body of snow which fell during the last winter. Lake Erie is considerably higher than it was six years ago. Five years ago it commenced rising, and has risen gradually ever since—each successive year finding it higher than the year preceding. It is now between two and three feet higher than it was in the spring of 1822.

The Medical and Chirurgical Faculty of Maryland "offer a premium of 100 dollars for the best Dissertation on the means of preventing the Diseases incidental to the Low Lands and Marshy Grounds in the State of Maryland. Dissertations to be transmitted, post paid, to any of the committee, on or before the 1st day of May, 1828. Each candidate will prefix to his Essay a Motto, which must likewise be written on the outside of a sealed packet, containing the author's name and address. All Essays, except the successful one, will be returned, if desired."

Milk Diet.—An English writer, in a Treatise on Milk, relates in his recommendation of milk as an article of diet, that the town of Kendal, in England, where more milk is used in proportion to the inhabitants, than in any other town in the kingdom, furnishes more instances of longevity, and fewer deaths among children, than in any other town.

Spinning Flax by Machinery.—About three years since Messrs. Hunt and Haskins, of the state of New York, perceiving the vast importance of a speedy method of spinning flax, commenced their experiments in machinery, to effect, if possible, the object they had in view; since which time they have been constantly and exclusively employed in this business, and have, during that period, made upwards of fifty different machines for the required purpose, and their exertions have at length, through their genius and perseverance, been crowned with complete success; for the machine clearly and conclusively demonstrates, that a thread from flax can be made as cheap as another of equal quality can be made from cotton, and as the cost of weaving the one is the same as that of the other, unbleached linens can be produced as low as unbleached cottons of equal quality.

M. Bebian, formerly Censor of the Studies at the Special Institution for the Deaf and Dumb in Paris, has just published a work entitled a *Manual for the Practical Teaching of the Deaf and Dumb*, in one volume, quarto, consisting of plates, and an octavo volume of explanations, price 16 francs.

The Journal des Debats says of it—"A manual for the practical teaching of the deaf and dumb was needed by the publick. This want has been supplied by M. Bebian. After having generously devoted the finest part of his youth to those unfortunate young people who are now deprived of his enlightened attentions, and having educated a great number of pupils who are distinguished by their merit, he has, by the publication of this work, opened to all the deaf and dumb of France the means of becoming useful to their country, and rendering the greatest service to humanity."

Religious Intelligence.

FIFTEENTH ANNUAL REPORT OF THE BOARD OF DIRECTORS OF THE THEOLOGICAL SEMINARY.

The Board of Directors of the Theological Seminary present to the General Assembly the following Report.

At the date of the last Report the number of students in the Seminary was *one hundred and fourteen.*

During the summer session, *ten* new students were received, viz:

Chester Hinman, graduate of Middlebury College, Ver.
Job H. Martin, do.
Melancthon P. Wheeler, Union, N. Y.
John Hunter, do.
Samuel B. Smith, Dickinson, Penn.
Matthew B. Paterson, do.
Daniel Barber, Washington, Penn.
John Montgomery, Jefferson, Penn.
Donald M'Intosh, ordained minister, Pres. of Steubenville.
Cornelius Mustard, candidate of the Pres. of Lewes.

During the winter session, *thirty-two* additional students were received, viz:

Jonathan M. Rowland, graduate of Bowdoin College, Maine.
William Hervey, Williams, Mass.
Nicholas Murray, do.
Jonathan H. Noble, do.
Henry P. Watson, do.
Daniel T. Wood, do.
John B. Vandyck, Amherst, Mass.
John Thompson, Middlebury, Ver.
John A. Murray, do.
Daniel B. Butts, Hamilton, N. Y.
William M. Carmichael, do.
Harvey Fisk, do.
Isaac Smith, do.
William Hague, (licen. Bap. ch.) do.
Horace Doolittle, Union, N. Y.
James M. Huntting, Yale, Conn.
John C. March, do.
William Fuller, do.
Alden Scovel, do.
Albert B. Dod, Nassau Hall, N. J.
H. L. Baugher, (Luth. ch.) Dickinson, Penn.
Adam Gilchrist, do.
Samuel Montgomery, do.
John T. Ewing, Jefferson, Penn.
John R. Hutchinson, do.
William A Stevens, do.
Theodore Gallaudet, of Connecticut.
Edward A Frazer, candidate of Presbytery of Columbia.
George W. Musgrove, Philadelphia.
Robert Adair, do.
John Montgomery, Northumberland.
Nehemiah H. Harding, Orange.

The number of students now in connexion with the Seminary is *ninety-one.*

Since the meeting of the last Assembly the Board have adopted a form of Certificate to be give to the students, who complete the whole course prescribed in the Plan; and have procured a suitable plate. The expense of this plate was generously defrayed by Alexander Henry, Esq. of Philadelphia.

At the close of the Summer session this certificate was conferred on the following twenty-four young men, who had finished the whole course prescribed in the Plan, and passed with approbation an examination before a committee of the Board, viz: Joseph B. Adams, George W. Ashbridge, James R. Boyd, Zebulon Butler, James Crawford, J. Le Roy Davies, John Dorrance, Hiram P. Goodrich, Mancius S. Hutton, Alexander Logan, Eusebius Logan, James H. Logan, William Lowry, William Lusk, William Neil, John W. Nevin, Joseph Nimmo, Joseph M. Ogden, Thomas A. Ogden, Edward D. Smith, Nathaniel M. Urmston, S. Lytle Watson, William H. Williams, and Nicholas A. Wilson.

It is with much pleasure the Board report this year such a large number of students as having continued in the Seminary the full term of three years prescribed in the Plan—and they would fondly hope that an example so reputable to the students, and the Institution; and so important to the interests of the church, will be followed by subsequent classes.

On the subject of benefactions for the assistance of necessitous students, the Professors have reported the following sums, viz:

Female Friend, Princeton, -	$7 00
Mr. John M'Kinney, a former student, who had been aided by this fund, - - - - -	45 00
Female Society of the Third Pres. Church, Charleston, S. C. for a particular student, - -	150 00
Female Society of Jamaica, L. I.	91 81
Gentleman of Brooklyn, N. Y. for a particular student, -	100 00
From the same for another student, - - - - - -	50 00
William Kirkpatrick, Esq. Lancaster, Penn. for a particular student, - - - - -	50 00
Congregation of Amsterdam, N. Y.	10 00
Phebean Society of Philadelphia,	34 50
Ladies' Society of Princeton, -	57 00

Three ladies of Wall street Congregation, N. Y.	$16 00
Female Society of the Cedar street Church, N. Y.	176 00
A student formerly aided by this fund,	50 00
Female Society of New Brunswick, N. J.	19 56
First and Second Presbyterian Churches in Baltimore for a particular student,	80 00
Female Cent Society of Woodbridge, N. J.	25 00
Female Society of Elizabethtown, N. J.	19 00
Female Praying Society of First Church, Albany, for a particular student,	75 00
Female Cent Society of Do. have contributed to the support of a student, sum not reported.	
	$1055 87

The Professors have also reported the receipt of the following articles for the use of the Seminary.

From ladies of Wilmington, Del. 10 shirts, 6 cravats and 8 pair of socks.

From the Female Sewing Society of Lawrence, N. J. 4 sheets, 3 pillow cases, 2 towels, 1 comfortable and 1 blanket.

From the ladies in the Congregation of Newtown, Penn. two bundles containing articles of clothing.

From Mrs. Black, of Wilmington, Del. 4 pair of stockings.

From the Dorcas Society of New York, 16 shirts.

From some ladies of New Brunswick, 12 pair of cotton stockings.

From Alexander Heberton, 3 blankets, 2 spreads and 4 sheets.

From Alexander Logan, 2 pillow cases, shovel, tongs and bellows, one clothes' press, one candlestick, a desk, and an oil can.

From G. W. Bethune, 2 tables, 1 desk, 1 study chair, 1 arm chair, 6 common chairs, a wash stand, bowl, and pitcher.

From Edward D. Smith, 4 chairs, 1 large do., a looking glass, 2 book cases, 3 paper curtains, 1 cotton do., a wash bowl and pitcher, a tub, a bucket, and 3 candlesticks.

From Jared D. Waterbury, a large study chair, a small table, and a desk.

From N. M. Urmston, 2 sheets, 4 towels, a wash bowl, 2 chairs, a tumbler, and pitcher.

From J. Nimmo, 3 blankets, a rug, 2 sheets, a bed, a pillow case and bolster, and 4 chairs.

From J. R. Boyd, a cot, 3 chairs, a looking glass, lamp, candlestick, wash bowl, and table.

From N. A. Wilson, a cot.

From S. L. Watson, a study chair, and table.

From William Lowry, a mattrass, a pillow, 2 sheets, 2 pillow cases, a blanket, a towel, and a table.

From a friend, 2 pair of woollen and 2 pair of cotton stockings.

From the Female Industrious Society of Lyons Farms, (Elizabethtown, N. J.) a bedquilt.

From John Dorrance, a mattrass, spread, 2 blankets, 3 sheets, 1 table, 1 pitcher, a lamp, and a chair.

From Flemington, N. J. a pair of socks.

The library has received by donations an addition of 37 volumes through the year past. These were presented by the following persons, viz:

Mr. William J. Wilson, of South Carolina,	26 vols.
Rev. Dr. John M'Dowell, Elizabethtown, N. J.	2
Haydn Society,	5
L. D. Howell,	1
Rev. E. W. Gilbert, Wilmington, Del.	1
Mr. Baird, Princeton, N. J.	1
Mrs. Voorhees, do.	1
	37 vols.

The Board have to inform the Assembly, that at their stated meeting in September last, Professor Charles Hodge, made application to be absent from the Seminary for the space of eighteen months or two years, for the purpose of visiting Europe, and pursuing certain select branches of study, connected with his professorship, with the peculiar aids which the best institutions in that quarter of the globe furnish. This application of Professor Hodge was supported by the decided opinion of the other Professors, in its favour, communicated to the Board in writing. After mature deliberation the Board judged it would be eventually for the interests of the Seminary to grant the application of Professor Hodge. He accordingly embarked for Europe in October last. The Board continue to Professor Hodge his salary, and he bears his own expenses; and also pays the salary of a teacher in his department during his absence. His place has been supplied since his departure by Mr. John W. Nevin.

The Board have the pleasure to inform the Assembly that through the year two new Scholarships have been founded. One by Mr. James Anderson of the First Presbyterian Church in New York, who has paid to the Treasurer of the Trustees of the General Assembly, the sum of 2500 dollars; and the other by Mr. Anthony Kennedy of the congregation of Frank-

ford, Pennsylvania, who has given his obligation for the payment of the sum of 2500 dollars; one half within the year, and the other half in two years, with legal interest of the state of Pennsylvania, from the 1st of July next.

The conditions of the Scholarship founded by Mr. Anderson, in the words of his communication to the Trustees of the General Assembly, are as follows, viz:

"The incumbent on said Scholarship to be nominated by myself during my life; and after my decease by my three sons, Andrew Anderson, Doctor of Medicine, Smith W. Anderson, Merchant, and Abel T. Anderson, Attorney at Law, the survivers and surviver of them, or a majority of them. After the death of such surviver, the nomination to be made by such person as the said surviver may by will appoint; and in the case of the death of such surviver without making such appointment, and forever after the death of such appointee in case it be made, to vest in and belong to the Professors of said Theological Seminary, for the time being, or a majority of them. And should any of the persons above authorized to nominate to said Scholarship (other than said Professors) refuse or neglect to make any nomination for the space of six months after the same shall have become vacant, I do authorize and empower said Professors or a majority of them, to make such nomination as often as such vacancy, and such neglect or refusal shall happen.

"The above endowment, however, is upon this condition, that the same shall belong to the said Trustees of the General Assembly, so long as the doctrines now taught in said Seminary and as contained in the Confession of Faith of said Church, shall be continued to be taught therein, and no longer. Any questions which may hereafter arise and be decided as to the propriety of a marriage with a deceased wife's sister, or a deceased husband's brother, by the proper authority of said church, to be excepted nevertheless from this condition.

"Whenever the condition above mentioned shall be violated, such sum of two thousand five hundred dollars, or the principal sum of such endowment, if, from untoward circumstances, it should not then amount to that sum, shall go to, and become the property of, the Orphan Asylum Society in the city of New York, as a permanent fund—and I do authorize and empower the proper officer or officers of said last mentioned society upon the violation of said condition, to ask, demand, sue for, recover, and receive the same—allowing however the then incumbent on said Scholarship to complete his full course of study at said Seminary from the income thereof, as if such condition had not been broken.

(Signed)

"JAMES ANDERSON."

The conditions of the Scholarship founded by Mr. Kennedy, are contained in the following letter, addressed to the Board of Directors at their late meeting in Princeton—dated May 11th, 1827.

"I hereby give to the Trustees of the General Assembly of the Presbyterian Church in the United States of America, the sum of *two thousand five hundred dollars*, one half payable in twelve months, the other half in two years, with legal interest annually of this state, commencing from the 1st of July, 1827, for the purpose of founding a Scholarship in the Theological Seminary at Princeton, to be known as the *Kennedy Scholarship*; on the following conditions, viz:

"1. That during my own natural life, I shall, from time to time, designate the scholar who shall enjoy the benefit of this endowment.

"2. That after my decease the right of appointing the scholars who shall receive the benefit of this fund, shall be vested in the Professors of the Seminary, in conjunction with the Rev. Thomas J. Biggs, and after his decease, in the said Professors alone—a preference in the selection of scholars (other things being equal) to be given to Anthony Kennedy Joyce, son of my niece Rebecca Joyce, or other relatives of the endower.

"3. That the future Professors and Directors of the said Seminary, shall continue to subscribe on entering on the duties of their respective offices, the same form of subscription which is now prescribed by the Plan of the Seminary; but on their failing to do so, or in case of any alteration in the present forms of subscription, then the capital sum of twenty-five hundred dollars, hereby granted to the aforesaid Trustees, shall be forfeited to '*The Corporation for the relief of poor and distressed Presbyterian Ministers, and of the poor and distressed Widows and Children of Presbyterian ministers;*' and shall be recoverable by suit in any court of this commonwealth, capable in law of adjudicating in such a case.

"On the acceptance of the Scholarship on the foregoing terms, the Treasurer of the Trustees of the General Assembly, shall receive the above named sum of two thousand five hundred dollars, agreeably to the tenor of the first paragraph of this instrument.

(Signed)

"ANTHONY KENNEDY."

In relation to the above instrument, the Board passed the following resolution, viz:

"*Resolved*, That the generous donation of Mr. Kennedy be accepted on the terms proposed in the above communication."

The Board have also to inform the Assembly, that the Rev. Dr. James Hall, of Iredell county, North Carolina, lately deceased, has devised in his will to the Directors of the Theological Seminary in Princeton, a tract of land of two hundred and fifty acres, in the western part of the state of Tennessee, which land, and the profits arising from it, are to be added to, and to be used for the permanent fund in said Seminary.

The Board have to report the decease of Dr. John Van Cleve, one of their members, through the year past. One year of the term of office for which Dr. Van Cleve was elected, remains unexpired. The Assembly will of course elect an elder for one year to supply this vacancy.

Signed by order of the Board,

ASHBEL GREEN, *President.*

JOHN M'DOWELL, *Secretary.*

Philadelphia, May 21, 1827.

The Professors of the Seminary are—

Rev. Archibald Alexander, D.D. Professor of Didactick and Polemick Theology.

Rev. Samuel Miller, D.D. Professor of Ecclesiastical History and Church Government.

Rev. Charles Hodge, Professor of Oriental and Biblical Literature.

Eighteen Scholarships have been founded, viz:—

1. *The Le Roy Scholarship;* 2. *The Banyer Scholarship:* both founded by Mrs. Martha Le Roy, of New York.

3. *The Lenox Scholarship*, founded by Robert Lenox, Esq. of New York.

4. *The Whitehead Scholarship*, founded by John Whitehead, Esq. of Burke county, Georgia.

5. *The Charleston Female Scholarship*, founded by the Congregational and Presbyterian Female Association of Charleston, S. C. for assisting in the education of pious youth for the Gospel Ministry.

6. ————, founded by the first class in the Seminary in 1819.

7. *The Nephew Scholarship*, founded by James Nephew, Esq. of M'Intosh county, Georgia.

8. *The Woodhull Scholarship*, founded by Mrs. Hannah Woodhull, of Brookhaven, Long Island.

9. *The Scott Scholarship*, founded by Mr. William Scott, of Elizabethtown, New Jersey.

10. *The* ———— *Scholarship*, founded by ————, of Elizabethtown New Jersey.

11. *The Augusta Female Scholarship*, founded by the Ladies of Augusta, Georgia.

12. *The Keith Scholarship*, founded by Mrs. Jane Keith, of Charleston, S. C.

13. *The Gosman Scholarship*, founded by Robert Gosman, Esq. of Upper Red Hook, New York.

14. *The Wickes Scholarship*, founded by Eliphalet Wickes, Esq. of Jamaica, Long Island.

15. *The Othniel Smith Scholarship*, founded by Mr. Othniel Smith, of Jamaica, Long Island.

16. *The H Smith Scholarship*, founded by Miss H. Smith, of Carmel, Mississippi.

17. *The Anderson Scholarship*, founded by Mr. James Anderson, of New York.

18. *The Kennedy Scholarship*, founded by Mr. Anthony Kennedy, of Frankford, Pennsylvania.

The Officers of the Board of Directors are—

Ashbel Green, D.D. President. Jacob J. Janeway, D.D. 1st Vice President. Samuel Bayard, Esq. 2d Vice President. John M'Dowell, D.D. Secretary.

The present Directors of the Seminary are—

Ministers.—Ashbel Green, D.D, William Neil, D.D., John M'Dowell, D.D., Ezra S. Ely, D.D., Jacob J. Janeway, D.D., Henry R. Weed, Joshua T. Russell, Samuel Blatchford, D.D., David Comfort, John Johnston, William W. Phillips D.D., Joseph Caldwell, D.D., Francis Herron, D D, William Nevins, John Chester, D.D., Thomas M'Auley, D.D., Eliphalet Nott, D.D., Ezra Fisk, D.D., Asa Hillyer, D.D., Benjamin Palmer, D.D., Eliphalet W. Gilbert.

Elders.—Benjamin Strong, Samuel Bayard, Robert Lenox, Alexander Henry, Robert G. Johnson, George C. Barber, Zachariah Lewis, Eliphalet Wickes, John T. Woodhull.

The Second Annual Report of the Trustees of the Theological Seminary of the Presbyterian Church.

The Trustees report that the real estate of which they are possessed remains the same as was reported to the last Assembly.

The Treasurer has received during the past year from the Treasurer of the Trustees of the General Assembly, the sum of $4987 50—the whole of which he has paid out for Professors' salaries, leaving in his hands on this fund, the balance of last year of $13 32½.

The Treasurer has received on the General Expense Fund, during the past year, $755, which added to the balance

in his hands as per last report, of $639 70, makes the sum of $1394 70. Of this sum he has paid out for the incidental expenses of the Institution, the sum of $1038 61, leaving a balance in his hands due this fund of $356 09.

The Treasurer has received of the Education Fund, during the past year, 2001 dollars 75 cents, which, added to the balance of 248 dollars 88¼ cents, reported in his hands at the date of the last report, makes the sum of 2,250 dollars 63 cents. Of this sum he has paid out 2168 dollars 38 cents, leaving a balance due this fund of 82 dollars 25 cents.

The Treasurer has still in his hands the balance reported last year on the Professors' House Fund of 8 dollars 85¼ cents.

Recapitulation of balances.

Contingent Fund, - - -	$13 32½
General Expense Fund, - -	356 09
Education Fund, - - -	82 25
Professors' House Fund, -	8 85¼
Total	$460 51¼

Signed by order of the Board of Trustees,
JOHN M'DOWELL, *Secretary.*
Princeton, May 15, 1827.

The present Trustees of the Seminary are—

HON. Andrew Kirkpatrick, *President*, Samuel Bayard, Esq. *Vice President*, Rev. John M'Dowell, D.D. *Secretary*. Hon. Samuel L. Southard, Hon. Charles Ewing, Robert M'Neely, Esq., Mr. Alexander Henry, Mr. Benjamin Strong, Mr. William Scott, Hon. Jonas Platt, Dr. John T. Woodhull, Mr. Solomon Allen, Robert G. Johnson, Esq., Rev. Ashbel Green, D.D., Rev. Jacob J. Janeway, D.D., Rev. James Richards, D.D., Rev. David Comfort, Rev. George S. Woodhull, Rev. Isaac V. Brown, Rev. James Carnahan, D.D., Rev. Joseph M'Elroy.

BOARD OF MISSIONS OF THE GENERAL ASSEMBLY.

We much regret that we have not room to insert in our present number, the Report of the Board of Missions of the General Assembly of the Presbyterian church, made at the last meeting of that body. We think it high time that the extended and successful operations of this Board, should be made more publick and prominent than they have hitherto been. While every other missionary association in our country, through the medium of pamphlets or religious newspapers, or both, widely diffuses a knowledge of its exertions and success, its wishes and its wants—the reports and statements of the Board of Missions, and these in an abridged form, have been almost exclusively confined to the minutes of the General Assembly, a few copies of which only are sent to the several Presbyteries. It ought to be known, that in thirty years past, the Standing Committee of Missions, succeeded by the Board of Missions of the General Assembly, have done more in the cause of Domestick Missions, than any other Missionary association or body in the United States. Let the bounds of the General Assembly, and the congregations under its care at the present time, be compared with such bounds and congregations thirty years ago, and it will be found that the Presbyterian church now, is at least three times as large as it then was. Now, this wonderful increase, is mainly and fairly attributable to the missionary operations of the General Assembly. To this great result, other causes have contributed something, but comparatively, it has been very little. The missionaries sent out by the General Assembly, or the ministers aided, more or less, by their funds, traversed the regions over which the Presbyterian church is now extended, preached the gospel, organized some churches, laid the foundation for others, and taught the few friends of religion whom they found scattered through the wilderness how to act, directed them where to apply for aid, and reported their state, circumstances, wants, and petitions, to the Committee, the Board, or the Assembly. To the Indians, and the coloured population of our country, likewise, important missionary services have been rendered by the General Assembly.—The Cherokee nation of Indians were prepared, by the labours of the Rev. Gideon Blackburn, the Assembly's missionary, for the happy suc-

cess which has since attended the instructions of those who entered into his labours. The Sandusky Indians, also, shared in the attention of the Assembly. A coloured man, by the name of John Chavis, was employed for two or three years, to preach to his African brethren in Virginia and the Carolinas. A detailed account of these, and other missionary labours and enterprises, may be seen in the Assembly's Magazine for the years 1805, 1806, and 1807. We mention them cursorily, because it appears to us that they have been forgotten; and because, since our country has abounded with missionary societies—in which we sincerely rejoice—the impression seems to be entertained, that the Board of Missions has been inactive, or at least has been greatly outdone by other associations. This we are not disposed to admit. We do not believe that any missionary society has made a better, or a more successful application of its means, than has been made by the Board. But the truth is, that the funds of the Board have been much diminished, by the contributions made to other missionary bodies. Is this right? Far, very far, be it from us to detract from the labours of others, to desire that their success should be less—would to God it were a hundred fold greater than it is, or has ever been—or even that the Presbyterian church should not liberally contribute to many missionary operations, which are conducted by agents not of her communion, nor appointed by her judicatures. But still we ask, is it right that this should be done, to the neglect of the Board of Missions, of that church to which the contributors belong? Is it right to help others, to the neglect or injury of ourselves?—Surely not. Charity certainly ought not to *end* at home, but the adage is a just one, which says it should *begin* at home. This is precisely the idea which we wish to impress. The first and principal contributions in the Presbyterian church, ought to be made to aid missionary operations conducted by ourselves—for we have shown that they have been well and efficiently conducted. After this, the more we can give to the general cause the better.

We find in the minutes of the last meeting of the General Assembly, the following record:

"The Assembly resumed the consideration of the report of the committee on the report of the Board of Missions.

After some discussion, the Assembly engaged in prayer for divine direction in relation to this report.

The Assembly resumed the consideration of the report; which after having been read by paragraphs, and amended, was adopted, and is as follows, viz.

1. That the report of the Board of Missions be approved.

2. That the following items require the consideration of the Assembly, viz. the diminution of congregational collections; the enlarged operations of the Board, and the questions forwarded to the Assembly by the Presbytery of New York.

On the above items, your committee submit the following resolutions, viz.

1. Resolved, That it be recommended, and it is hereby earnestly recommended to all the churches under our care, to take up and forward one annual missionary collection for this purpose, and that Presbyteries take order on the subject.

2. That Synods and Presbyteries be required to report annually to the General Assembly, what they have done on this subject.

3. That the Board of Missions, in addition to the powers already granted to them, be authorized to manage, appoint, and direct the whole concerns and business of the Assembly's missions definitively, and report annually their doings to the Assembly.

4. That the Board be authorized to appoint, if they think proper, an executive committee of their own number to carry into effect the details of their plan; and that they also be authorized to appoint and employ an agent or agents at their discretion.

5. That with reference to the question sent to the Assembly by the Presbytery of New York, it appears from examination, that a part of what is called the permanent fund of the Assembly, has arisen from legacies; and the remainder from donations received by agents appointed by the General Assembly to solicit contributions; which donations, as appears from the early minutes of the Assembly, and information given by some of the fathers, who acted as agents in collecting this fund,

were given for the purpose of establishing a permanent fund, the interest of which only was to be used."

We hope the earnest recommendation contained in the first of the above resolutions, and the requisition contained in the second, will receive the special attention of our churches, presbyteries, and synods. But we also hope, that our ministers and congregations will not rest contented with making an annual contribution. We hope they will, with as little delay as possible, organize auxiliary societies, both male and female, in aid of the funds of the Board of Missions. We are greatly encouraged in this hope, by the fact that the thing has, in two instances, and in places widely separated, been voluntarily done already. We shall follow this article with an acknowledgment from the treasurer of the trustees of the Assembly, that these contributions have been received by him: and we hereby make known, that we shall publish monthly, a statement from the same officer, of all the funds that he receives for the Board of Missions; in the same manner as we publish those received for the Theological Seminary. It is also our intention to publish, in more detail than has ever yet been done, the measures taken by the Board, and the reports of their missionaries; that societies, and contributors, in particular, and the public at large, may thus be made acquainted with the amount and the effects of the charitable contributions put at the disposal of the Board. We only add, at present, that we belong to a committee of the Board, appointed to draw up and distribute a circular letter, on the subject of this article, a copy of which we hope to insert in our next number.

The Treasurer of the Trustees of the General Assembly of the Presbyterian Church acknowledges the receipt of the following sums for their Theological Seminary at Princeton, (N. J.) during the month of July last, viz.

Of Rev. John W. Scott, a quarter's rent, for the Contingent Fund, - -	$87 50
Of George Ferguson, per John S. Furey, for two quarters' rent of a Carpenter's Shop, in full to 13th August, for do. - - - - -	20 00
Amount received for the Contingent Fund,	$107 50
Of Rev. Henry G. Ludlow, per Rev. John Breckinridge, in part of his subscription for the Scholarship of the Senior Class of 1824, contributed by Theodore Freylinghausen, Esquire, - - - - -	50 00
Total,	$157 50

The Treasurer has also the pleasure to acknowledge the receipt of the following DONATIONS in aid of the operations of the Board of Missions of the General Assembly, viz:

Of Rev. Isaac W. Platt, from the Auxiliary Missionary Society of Wyalusing,	$8 50
Of Rev. David Elliot, from the Gettysburg Tract Society, - - - -	2 00
Of Rev. David M'Kinney, from the Monthly Concert of Prayer in Erie Church, - - - - - - - - - -	14 67
Of Mr. John M'Mullin, a Donation from A Friend to Missions, - -	2 00
Of Rev. Dr. E. S. Ely, a Donation from Rocky Spring, near Chambersburg,*	20 00
Of Rev. Dr. Ashbel Green, from the Female Auxiliary Society of Bedford, West Chester county, New York, Auxiliary to the Board of Missions, -	47 12
Amount,	$94 29

* From an auxiliary society.

View of Publick Affairs.

EUROPE.

The intelligence from Europe during the last month announces no changes or events of much importance, except some unfavourable accounts from Greece. London dates to the 11th of June, and Paris dates to the 15th of that month, are the latest we have seen.

BRITAIN.—The English papers represent the crops throughout the kingdom as abundant; and that the good effects of the revival of trade are becoming increasingly manifest. The new ministry appear to be firmly established, and have to contend with only a very feeble opposition. Parliament was to be prorogued on the 22d of June. The corn-bill is said to be withdrawn, in consequence of the opposition given to it in the House of Lords.

FRANCE.—The revenue of France is represented as abundant and constantly increasing. A formal treaty of commerce now exists with the Mexican States. A rupture is threatened with the Dey of Algiers, and a formidable naval force is rapidly fitting out at Toulon—destination, however, not known, and conjectures various.

SPAIN.—Constitutional bands appear with increasing audacity in various parts of Spain; and the government is utterly at a loss to raise money for any publick purpose. Dissatisfaction seems to increase throughout the kingdom.

PORTUGAL.—A misunderstanding, threatening disastrous consequences, was said to exist between the British minister, Sir W. A'Court, and General Clinton, the commander of the British troops. But the truth of this report is positively denied by the London Courier of the 11th of June.

RUSSIA—Is said to be prosecuting the war with Persia, and with decisive success.

TURKEY.—The Sultan obstinately refuses to listen to the propositions of the Russian, French, British and Austrian courts, for an accommodation with the Greeks; and continues with great vigour to increase his naval force and augment his armies.

GREECE.—In our last number we intimated our fears for the safety of the Acropolis of Athens, and those fears are now increased; although the fortress held out as late as the 16th of May, and had absolutely refused to capitulate, on a favourable, but probably deceitful offer, made them by the Turkish commander. The amount of the last accounts by the way of France and the Mediterranean is—that the first attack of the Greeks on the 6th of May, against the camp of the Turks promised the most happy result, but during the action a Turkish reinforcement of 8000 men arrived, and the Greeks were defeated with great loss—not less than 2500 men—some accounts make the number greater. Lord Cochrane escaped with difficulty by swimming to one of his vessels, and General Church, in rallying the Greeks, narrowly escaped capture—These accounts are questioned in the British papers, but we have strong fears that they are in substance true.

ASIA.

The latest accounts from India, which are of the date of the 10th of March last, represent the most profound tranquillity as prevailing throughout that extensive country—But we perceive no account of missionary operations there; these are not regarded as important by worldly men, when they do not come in contact with political, military, and commercial concerns. The Governor General had recently made a splendid and triumphal tour throughout the upper provinces of British India. The prominent topick, however, is the new settlement of Amherst Town, at the mouth of the river Martaban, in the recently conquered provinces of Burmah. The commerce of this place is already considerable, and threatens to rival, and ultimately to annihilate the trade of Rangoon. It is our hope and expectation, that Amherst will furnish a missionary station for Burmah, infinitely more favourable than any that could be found before the late war. Steam-boats are coming into great use, throughout the whole of British India.

The island of Java is still in danger of being entirely lost to the Dutch, from the

hostility of the native population. Reinforcements of European troops had arrived, but no decisive action had taken place. The value of real estate in Batavia had fallen greatly.

AFRICA.

Within the last month we have observed nothing interesting to chronicle, in relation to continental Africa.—But the island of Madagascar, on its south-eastern coast, as large as Britain and Ireland taken together, is, in our estimation, in a very interesting state. Schools for the instruction of its barbarous inhabitants, patronized by the monarch Radama, are extending rapidly, under the direction and instruction of Christian missionaries; and there is a hopeful prospect, that ere long, the gospel, in its purity, will be preached to the degraded and idolatrous population of this extended island.

AMERICA.

BRAZIL AND BUENOS AYRES.—The war between these two states still continues; but the month past has furnished us with no news of importance. We should suppose that the emperor Don Pedro has trouble enough on his hands already, without provoking hostilities from the United States, which it would seem he is bent on doing, by the ill treatment of our merchants and seamen.

COLOMBIA.—This extended republick is still in a very unsettled and critical state. We have seen a proclamation of Bolivar, issued at Caraccas, July 4th, 1827, on his departure for the capital. He protests against being considered as influenced by ambitious views, or as coveting the Presidency of Colombia. He concludes thus—"*Inhabitants of Caraccas!* Born a citizen of Caraccas, my highest ambition will be to preserve that precious title: a private life among you will be my delight, my glory, and the revenge which I expect to take of my enemies." We still hope he is honest; but it is manifest that he has many, and bitter, and powerful enemies. A little time must decide his character; but we fear that more than a little will be necessary to quiet the agitations of his country.

MEXICO.—Much uneasiness prevails throughout the states which form the Mexican union. Measures are adopted in most of the states, to disarm and disfranchise the old Spaniards. The friar *Arenas* has at length been executed for high treason—He made no disclosures. The unsettled condition of the South American governments renders it uncertain when, or whether ever, the Congress of *Tacubaya* will assemble. Our representative and fellow citizen, John Sergeant, Esq. has returned to his family in health and safety. We have seen no publick statement of the intelligence he may be expected to communicate.

GUATEMALA.—On the 27th April, the President of the Central Republick was, with his army at *Nejapa*, a village distant four leagues from the city of St. Salvador. The authorities of that city had opened a negotiation with him, which was not concluded at the date of the last advices. It was deemed likely to succeed, upon the basis that there should be a new Congress and a Senate to adjust all differences, and re-establish or new model the constitution. The army of the President was composed of about three thousand men, well disciplined and equipped.

UNITED STATES.—The inhabitants of no other country on earth have so much reason as those of our own to be contented with their lot, and to be thankful for it to the God of providence. We remark with regret and shame, the criminations and recriminations, with which the parties opposed to each other, relative to the choice of our next President, are filling the publick papers—they appear to regard neither their own character, nor that of their country. Let us be permitted earnestly to exhort the friends and professors of religion, to shun all these acrimonious altercations—inconsistent alike with the character and duties of good citizens and good Christians.